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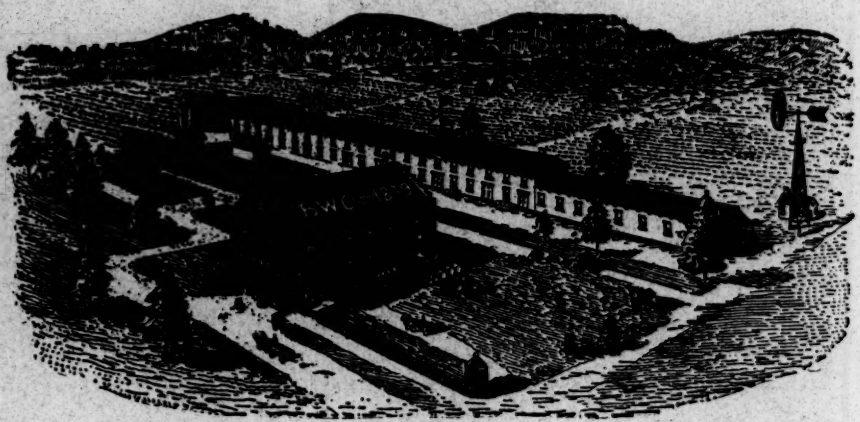

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THE
ECCLESIASTICAL REVIEW

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DEMOCRACY AND THE ETERNAL LAW.

IT is not the purpose of this article to attempt to prove that democracy is the best form of government. Still less is it its purpose to show that the government of the United States is the best expression of democracy. Whatever may be said in regard to these things, certainly it must be admitted that democracy as we know it has served us well. This paper will set forth a few thoughts concerning the relationship between our democracy and the eternal law of God, with the idea of showing that democracy can find its place in the Christian synthesis as well as if not better than any other form of government in existence, better even than any other form of government conceivable, if we except that of the despot whose benevolence and that of his successors are guaranteed.

The Constitution of the United States is the best and fundamental expression of our democracy. Much light can be and has been shed on the problem of the relationship of democracy to religion by those who have devoted themselves without prejudice to an examination of the genesis of the Constitution of the United States. Such an examination supposes a wide field and is entirely outside the scope of this article, which will be more philosophical in character than historical. There is a complete philosophy of life in which democracy can find a very prominent place.

The governments of men can be looked upon from the speculative and practical points of view. Theories of government have been drawn up and we know that there is a correct one. Governments exist however in the practical order and must do

their best to achieve their purposes regardless of the theories or lack of theories or contradictory theories which find their defenders among the many that governments are called upon to direct. In the concrete order of things are many individuals combining to form the state who are avowedly without religious principles and hence without ethical principles worthy of the name. When there are only a few who recognize no moral deterrents they can be reduced to the service of the community and at least to a practical respect for society's rights, but only by force which is either actually physical or which consists in the fear of the penalties imposed upon transgressors of the law. When there are too many such people in a democracy the force works the other way around and then that form of government degenerates. The rights of minorities are not considered and the innocent rather than the guilty suffer.

If practice deviates from true theory it loses its *de jure* basis. If there is for instance a contradiction between the ultimate resolvent of law as conceived by practical government and that which is solidly established by true juridical theory, that practical government is no longer defensible. But if seemingly contradictory principles can be made to coincide at least in part, that form of government based upon one of them is at least in part acceptable.

In view of the recent events in Europe and especially in view of the various ideologies that have arisen and evolved in the old world during the past few years, Americans can be excused for looking upon their lot with a certain amount of complacency and even for boasting a little of their own democracy, while turning a critical eye upon the unreasonable and inhuman tendencies manifest in other sections of the world. When consideration is given to the soul-searing effects of Communism and Nazism, with their deification of the state and almost annihilation of the individual, we can be forgiven for speaking proudly of such things as the will of the people, majority rule and minority rights.

Americans, although they disagree about nearly everything else, profess with remarkable unanimity their admiration for democracy and, what is more, the American kind of democracy. There is an obvious divergency of opinion regarding the origin of law. There is an even greater diversity of religious beliefs.

There are atheists and agnostics who profess to acknowledge no Supreme Being and who therefore as a logical consequence reject all idea of an objective, enduring standard of right and wrong. Yet if we exclude the comparatively few secularists and materialists who supposedly believe and loudly profess their belief in some form of state absolutism, there is among all these groups in the United States a genuine conviction that democracy is the form of government best suited to mankind.

It may be difficult to understand by what process of reasoning men and women of such a variety of religious and ethical beliefs, and of such a diversity of opinion regarding the origin of the state, the nature of law and the relationship between the individual and society, should come to this almost unanimous practical judgment that democracy is something worth defending, even perhaps at the cost of one's life.

Undoubtedly they do not all come to this conclusion along the same path. Democracy appeals to some because of those very features that others find objectionable in it. Some prefer it because they feel that under it the freedom of the individual is best preserved. Some want to exaggerate that freedom and, in their desire to do as they please as far as possible, look with favor upon democracy because in their eyes it offers fewer restrictions to that liberty. Others prefer it on ethical grounds, assured that it is an inescapable conclusion that democracy is the form of government best calculated to reflect the eternal law over a long period of time. At least it must be admitted that these latter start from the right principle.

Aristotle long ago proclaimed the fact that a reasonably organized society is impossible unless it is founded upon an ethical and religious basis. To-day there is evident a growing tendency to reject the need for religion. The present day trend of assigning the various sciences and arts and even business dealings to distinct categories independent of religion is one that can be applied to politics as well. Religion is given a place in the world but not its rightful place. It is conceived as useful for some people and perhaps for Sunday, but it is not supposed to exercise its influence and direction over the various other activities of daily life. The sciences are supposed to have their own spheres of action, indeed to be concerned with some peculiar species of truth, which may or may not coincide with the truths revealed

by Almighty God. The world is all too familiar with the business men who do not let religion interfere with their opportunities for profit. So it is with politics. While there are many among those who reject Christianity who would like to see a philosophy of politics that would coördinate and synthesize the functions and theories of government and give it its place in the general scheme of things, there are few who are willing to grant to religion the right and authority to exercise supervision over it.

An example of this opposition of opinions regarding the spheres of government and religion is to be found in the distinct and contrary attitudes toward the Constitution. Nearly everyone approves of the Constitution of the United States and the amendments that have been added to it, especially the Bill of Rights. Yet all do not agree upon its fundamental nature. Most people, I suppose, contend that fortunately for us it is a legal instrument that was drawn up years ago by Christian-minded men, who endeavored to make it, in the relationship between the government and the governed, an expression of their Christian philosophy of life and a weapon to protect God-given rights against the encroachments of tyranny whether of one man or of one ideal. History shows for instance that the people were as anxious to defend their hard-earned rights against a strong central government as well as against the crown. Others airily dismiss this notion, saying that the Constitution is a product of evolution, like everything else. They do not deny the Christianity then extant, as indeed, they could hardly do, in view of the unequivocal statements of most of those who were concerned with that document. But they say that the religious faith and practice of the people of that day are immaterial and can be disregarded in the effort to explain the beginnings of the Constitution. The Constitution, they say, can stand on its own merits independent of any relation to religion and independent even of the acceptance or rejection of a Supreme Being.

The assumption that there are no natural rights is not one that is peculiar to Nazism or Communism. That assumption will find its exponents among the most vociferous defenders of democracy and constitutional government as existing in the United States. A positivist attitude toward law will be found

in Germany, Russia and the courts of the United States. The natural rights of the individual are disregarded not only by Stalin and Hitler but also by many right here in our own country. The freedom of religion, human life and human dignity are despised here, unofficially of course, just as they are in some places in Europe. The United States, despite the advantages this country offers, does not contain all the good people in the world any more than Russia in spite of its efforts to do so has been able to drive them all out. Yet the democratic ideal appeals to good and bad alike, whereas the concept of the omnipotent state is abhorrent to any human being worthy of the name.

The Christian in his steadfast adherence to democracy finds himself in rather remarkable company. As a defender of democracy he is called upon to accept the established principle that the will of the people is the source of all governmental authority in the United States. As a Christian he must believe with Saint Paul, in his Epistle to the Romans, that all authority is from God.

It may be objected that when we speak of the will of the people as the source of authority we are speaking only theoretically. In practice perhaps the will of the people does not exercise a great deal of influence owing to lack of information or, what is more important, lack of possibility of real choice between definite alternatives. The vagueness and confusion of the promises of candidates still further restrict the probability of real choice. In any case the will of the people is manifest sometimes, as many statesmen have found out to their sorrow. And it is to be noted that theoretically the popular will is effective, whether it be ethically right or wrong. Now since no one can coöperate ethically with what is wrong, it follows that if the will of the people is at variance with that of God, no one can approve it as the source of authority.

"By me kings reign and lawgivers decree just things. By me princes rule and the mighty decree justice."[1] This text supposes that, antecedent to all law, antecedent to the will of the people, there is right and wrong. There is justice and there are just things. It states definitely that the authority to rule is derived from God, not ultimately from the will of the people. This assertion is still more emphatic in Saint Paul's Epistle to the

[1] Prov. 8: 15-16.

Romans: [2] "Let every soul be subject to higher powers, for there is no power but from God: and those that are, are ordained of God. Therefore he that resisteth the power resisteth the ordinance of God, and they that resist purchase to themselves damnation." Furthermore we have the assurance of Sacred Scripture that not only do individuals resist the authority of God but sometimes nations and governments as well. "The kings of earth stood up and the princes met together against the Lord and against his Christ." [3]

Now if we assume that the words the "will of the people" as the source of authority means the will of the people within its proper sphere of action, and that these words are used merely in contradistinction to the "will of a monarch" or "the will of the few," then certainly there is nothing in the phrase that is contrary to the Christian position and that of many others, that all authority is from God. The will of the people is the source of authority subordinate to the will of God and has from Him the right to draw such conclusions and to make such determinations of his law as are conducive to the legitimate purposes of the State.

We who are Christians know that. But what of the others, the atheists for instance who exercise the same right of suffrage as we? In a society organized along democratic lines these people, unless they are actually criminals, are given a voice in the government equal to that enjoyed by those who profess a more reasonable philosophy of life. When we think of the increasing disregard of moral principles in every walk of life, especially on the part of many outside the Church owing to the breakdown of Protestantism and the general increase of secularism and materialism throughout the world, it is not inconceivable that the day may come when the balance of power will be exercised by those who have no regard for the ethical aspects of the questions they are called upon to help solve. There is nothing in the mere concept of majority that guarantees that the will of the majority will be just and equitable.

Democracy like everything else can be used and abused. It is a good thing when it is a reflexion of God's eternal law. It is evil when it defies this eternal law. The difference between

[2] Rom. 13: 1-2.

[3] Psalm 2: 1.

democracy and absolutism is that absolutism always defies God, whereas democracy does so only infrequently.

If, as Aristotle says, the purpose of law is that innocence among the wicked might be safe, it must be supposed that antecedent to all law there is a difference between innocence and wickedness. The absolutist assumes that the law itself establishes this difference and can change it at will. The will of the people might conceivably sometimes arrive at the same conclusion. Aristotle says further that laws exist that human boldness might be bridled. They can hardly exist then to protect the boldness of those in power. The threat of punishment is intended to coerce the wicked so that they will cease to do harm to society. To-day in some places it is inflicted on the good, to uphold a wrongful authority to the destruction of the interests of society.

Aristotle said too that just as when man is perfect in virtue he is the best of all animals, so when he is separated from law and justice he is the worst of all, because, as Saint Thomas adds, he has the means and the cunning at his disposal to carry out his evil intentions. The multitude obviously has a great many more means and still more cunning. Its power for both good and evil therefore is much greater than that of the individual unless that individual somehow gains control of the multitude.

It is to prevent this last that democracies exist; and, while they may lessen to some extent the power of the multitude for good, it can hardly be denied that they also lessen the power of government for evil.

The government set up in this country in the eighteenth century was based ethically upon the doctrine that the people rule, that all governments derive their power from the consent of the governed. It is only by justifying this doctrine that the *de facto* democracy could ever become *de jure*. Even after the Declaration of Independence the states had only *de facto* government. The political structure of each was based upon the doctrine of the sovereignty of the people and the government assumed and exercised authority through the delegation of the people. While the fundamental doctrine was rejected in England, at least there was no doubt, at the time when the second Continental Congress convened, about its capacity to act as the agent of the people.

The second Continental Congress had its precedent in the action of the Assembly of Massachusetts which, despite the fact that the governor countermanded his order convoking it, met and disputed the right of the Parliament and the Crown and assumed control of the affairs of the people. So also the Continental Congress assumed control of the affairs of the thirteen united colonies, making preparations for the war that was expected or indeed had already begun. When in 1784 New Hampshire adopted her constitution, the last of the original states to do so, sovereignty of the crown at least *de facto* had been superseded by the sovereignty of the people.

Thus by popular consent in this country existed a *de facto* government that could enjoy no higher authority than that of the several states whose authority also was only *de facto*. Those who reject ethical considerations are satisfied with this. Whether the assumption of authority was legitimate or not is no concern of theirs. If they reject God as the source of all authority, they are not likely to be bothered by the fact that, as Saint Thomas says,[4] the assumption of power is sometimes not from God but from the perverse desires of men. In the minds of the people of that day the government was also *de jure*. They resolved " that these United Colonies are and of a right ought to be free and independent states." They were not satisfied to express the fact of the existence of their government. They asserted also its right, thus implicitly admitting the existence of a higher authority from which that right was derived.

This was asserted to be the people themselves and the assertion was defended by those who upheld the explicit social contract and those who opposed the royalist creed that the king could do no wrong and was relieved of all human responsibility. Contrary to the belief of many, this assertion also had its basis in the doctrine of the scholastics and their followers. The rejection of the social contract does not necessairly imply a belief in the divine right of kings. In a patriarchal society such a right might be contemplated as a change or transition from the *patria potestas*. Most societies however did not evolve this way but by migration and free union.

In the Pars Ia IIae Qu. 93, art. 2, Saint Thomas says that, since laws are principally and primarily concerned with the

[4] Ep. ad Rom. c. 13, lect. 1.

common good, they can come only from those to whom it belongs to order something to the common good, either the multitude itself or someone who acts in its stead. In the mind of Saint Thomas law-making belongs primarily to the community and only secondarily and because he represents the community to the individual. What he says of the individual is as applicable logically to the few. The doctrine of Saint Thomas here expressed can hardly be considered as his mind regarding the origin of society or the primitive subject of authority, for he is speaking of government by one person. The words can be applied to all times and to all forms of government. The people rule or, when one man or a few men rule, these do so as the representatives of the people.

It is true that Saint Thomas cannot be cited in defence of democracy to the exclusion of all other forms of government. He contemplates both in the *Summa Theologica*. Speaking of custom, for instance,[5] he says that the multitude is either free or not free. He obviously does not exclude democracy or the will of the people. When the multitude is free—that is, capable of making laws for itself—the consent of the whole multitude, he says, which is manifested by custom, is of more importance than the authority of the prince, who has not the power to make laws except in so far as he represents the multitude. The second part of his answer can be cited with equal force in favor of a monarchical form of government. This part it might be mentioned is omitted by Gredt,[6] who quotes Saint Thomas in favor of his thesis that the primitive authority resides in the people. " If the multitude is not free, if it cannot make its own laws or remove those of a superior, custom is nevertheless valid because it is tolerated by those who have the right to impose laws on the multitude."

In article three of the same question (Qu. 93) he says that every law is derived from the eternal law of God, which he defines as the divine reason in so far as it is directive of all acts and motions. Human laws are derived from the eternal law in two ways: first, in so far as from the eternal law they derive their authority. In this way any form of government, so long as it is legitimate, is derived from the eternal law. Furthermore

[5] Qu. 97. art. 3 ad 1.

[6] Vol. II, p. 428.

it is in regard to this that the ethical aspects of our democracy are usually considered. Human laws are derived from the eternal in a second way, for whatever is imposed by human law must be in conformity with the eternal law. They cannot legitimately impose what is contrary to it. Saint Thomas says [7] that with regard to its use sometimes authority is from God as, for instance, when anyone uses the power granted to him in accordance with the precepts of divine justice. Sometimes it is not from God, as when some people use the power granted to them contrary to divine justice. And it is this use or misuse of power that is contemplated in Psalm 2: "The kings of the earth stood up and the princes met together against the Lord and against his Christ."

Again, under this aspect any form of government can be legitimate, just as any form can be illegitimate. But the democratic form of government is more likely to reflect the eternal law over a long period of time than any other form. The chief reason for this conclusion is a negative one. Any argument made against democracy, at least so far as the virtues of the will are concerned, applies with equal if not more effectiveness to any other form of government.

Democracy, which to be practical conceives the will of the majority as the ultimate norm of right and wrong, whatever theorists may say, may at times act in a way that is contrary to divine justice. But the multitude is less liable to corruption than the few. On fundamental issues it is also less liable to make mistakes. Justice and wisdom are usually found and respected where the multitude is involved. The dignity of the individual is then best preserved. The organism of society occupies the place it is supposed to occupy in the divine scheme of things. The state becomes the instrument of the people to carry out their mandates for the general welfare rather than the end and aim of the people. Government better fulfils its function of guaranteeing and at the same time restricting liberty for the best interests of the individual and of society.

If this argument appeals and seems convincing as far as the voluntary aspects of the matter are concerned, it does not apply with equal effectiveness to the intellectual. Saint Thomas says [8]

[7] Ep. Rom. c. 13, lect. 1.

[8] Ia IIae qu. 93, art. 2 ad 2.

that it is easier to find a few wise men who would be sufficient to make laws than the man who would be required to judge in individual cases if there were no laws. This statement seems to imply that the few are more apt to be intellectually equipped to legislate than the many.

Now it is obvious that wisdom and political prudence are virtues that belong to relatively few men. There are not many who are proficient in the art of government, who have the wisdom to see what regulations are conducive to the purposes of the state, and who know precisely what those purposes are. The government of the few is likely to be better than the government of the many or democracy. It is also liable to be much worse if the intellectual equipment which is so much desired is not accompanied by justice and a recognition of God and the order established by Him. On the other hand, anyone endowed with intelligence is capable of recognizing the fundamental principles on which the happiness and order of life depend. Saint Thomas says (qu. 93 art. 2) that all people know the eternal law to some extent, at least so far as the common principles of the natural law are concerned.

As we look upon democracy, the people are concerned with the broad basic principles and delegate those who are better equipped to consider the more specific and technical questions of government. These latter, including the Supreme Court, are still responsive to the will of the people. Democracy moves slowly, but it moves effectively. Radical changes may be introduced, but they cannot long endure; and reactionary theories die out when they come into conflict with the common sense of the people. This is right reason, the reflexion of the eternal law of God.

JAMES W. O'BRIEN.

Washington, D. C.

THE REAL PRESENCE IN THE LITURGY.

A TIME-HONORED adage of Christian literature tells us that our prayers give evidence of our belief: *lex orandi, lex credendi.* The perfection of the Catholic's prayer, whether public or private, and consequently the perfection of his whole life will be gauged by the perfection of its adherence to the principles of his dogmatic belief. A prayer or a life which swerves ever so little from the path of revealed truth is not a real prayer nor a genuine Christian life. Hence we might even make an addition to the above-quoted adage and say: *lex orandi, lex credendi; lex credendi, lex agendi.* Naturally, then, we can expect to find the fullest realization of this cardinal truth in the public prayer and the public actions of the Church, especially in that part of liturgical prayer which centers upon the dogma of the Real Presence.

The Real Presence of our Lord Jesus Christ in the Most Blessed Sacrament of the altar is at the very core of our entire Christian life. The Catholic life of to-day, perhaps more than at any other period in recent centuries, revolves around the tabernacle. The tabernacle, in turn, is inseparably connected with the altar: we have the Sacrament of the Eucharist through the Sacrifice of the Eucharist. Viewed in themeslves, they are not, of course, inseparably connected; there is no intrinsic reason why the Presence of the Body and Blood of Christ should necessarily depend on the Eucharistic Sacrifice. Had He so wished, our Lord could have devised some other means of becoming really present among men. In matter of fact, however, He chose to link His presence necessarily with a sacrificial act. This explains the very severe prescriptions of canon law, which make it *nefas* to consecrate one species without the other or, except in extreme cases, to consecrate both species outside the complete liturgical ceremonial of the Eucharistic Sacrifice. It is not to be wondered at, consequently, that in the rubrics and the various texts of the Holy Sacrifice, we should find a constant insistence on the fact of the Real Presence, and many little indications of how the realization of this Divine Presence pervades the prayers at the same time that it directs the physical actions of the celebrant at the altar.

Dogma Expressed in Liturgical Actions.

Even a casual examination of the rubrics of the Mass, whether in their more general lines in the " Ritus Servandus in Celebratione Missae " in the missal, or in their detailed explanations by the approved authors, discloses that the Real Presence of our Lord on the altar after the Consecration makes a noticeable difference in the actions of the celebrant. We need not mention the many genuflexions which follow the Consecration, nor the fact that once he has touched the Sacred Species, the celebrant keeps his thumb and forefinger joined and his hands within the corporal. These points are evident. Immediately after the Consecration of the first species, there is an evident change. As he took up the Host before the Consecration, the celebrant lifted his eyes and bowed to the crucifix when he said " elevatis oculis " and " tibi gratias agens ". After taking the chalice into his hands, he no longer bows to the symbol at " item tibi gratias agens," but to the reality on the corporal before him. In the Memento for the Living he extended and elevated his hands to heaven as he prepared to pray. After the Consecration, however, while praying for the departed, he extends his hands as before, but does not elevate them toward heaven, because God is present on the altar. In his prayer for the living he bowed his head in silent recollection; he prays for the dead " intentis oculis ad Sacramentum super altare ".

The priest's attitude at the Pater Noster again reflects the faith of the rubrics. At the opening Oremus, he bows his head to the Sacrament on the corporal. Then he begins his prayer. From the opening words, he might be tempted to lift his eyes to heaven and continue in that position of humble supplication. But the Consecration has brought down upon the altar all that makes heaven what it is; so, when he says " Pater noster qui es in coelis " he extends his hands and continues his solemn prayer " oculis ad Sacramentum intentis ". Again at the Agnus Dei, the rubrics bid him strike his breast reverently and humbly " capite inclinato versus Sacramentum," and immediately prescribe that he recite the three prayers preparatory to Holy Communion with his hands joined on the altar " oculisque ad Sacramentum intentis ". What depth of meaningful faith in this rubric, which makes the priest look intently and lovingly

on the Lord Jesus Christ whom he addresses in these solemn prayers before receiving Him into his heart!

If he distributes Holy Communion he first holds the Sacred Host aloft and, going back in spirit to a scene at the Jordan when the full-grown Son of Man in flesh and blood walked slowly toward the river, he solemnly announces to the assembled faithful that the Host in his hands is the self-same Lamb of God who takes away the sins of the world and who was pointed out to the Jews by John the Baptist in the words which he now repeats: "Ecce Agnus Dei, ecce qui tollit peccata mundi!" Then he repeats three times the words which the humble centurion of Capharnaum spoke as he pleadingly begged his Lord and Master to heal his only son. These two gestures place the Sacred Victim of the altar in direct connexion with the physical Lord Jesus Christ of the public life. Evidently, the vivid conviction of our Lord's Real Presence on the altar has guided the Church in determining the movements and the words of His minister in the Holy Sacrifice of the Mass.

Dogma Expressed in Liturgical Prayer.

in general.

The Holy Sacrifice of the Mass occupies the middle point in the threefold manner of Christ's Real Presence. Our Blessed Lord was really, truly and substantially present in the flesh during His life on earth; through the Eucharistic Species He is really, truly and substantially present in the Sacrament of the altar; in His glorified humanity He is really, truly and substantially present to the blessed in heaven through all eternity. The Holy Mass, standing in between the presence of our Lord in the flesh among men and His presence in the flesh in heaven, has, as it were, a twofold face: one looking back to that phase of Christ's existence which began at Bethlehem and culminated on Calvary; the other, looking forward hopefully to the phase which is reserved by God in heaven for those who love Him. The Mass looks back to Calvary as to its starting-point, and forward to heaven as to the goal which it foreshadows and prepares. Both these aspects of the Mass are expressed very concisely and eloquently in the texts of certain propers. The authors of these prayers would seem to have reserved, though not exclusively, the backward glance for the prayers at the Offertory,

and for the Potscommunion the forward glance toward the eternal happiness of heaven.

1. *Relationship with Christ on earth.* On the very first day of the liturgical year, the Secreta of the Mass looks to our Lord Himself as the *principium* of the sacred mysteries which are being celebrated. Again on the Third Sunday of Advent the celebrant's prayer over the oblations recalls that he is performing the rites of a commemorative mystery and that he looks to this mystery for the working out in us of the salvation of God. Naturally enough, the Christmas Masses abound in references to the identity of the Christ in the Mass with the Christ of Bethlehem. The Secreta of the Mass *in nocte* speaks of " sacrosancta commercia " whereby through the Mass we are to take on the form of Christ Jesus just as truly as He assumed the flesh and blood of our human nature. Here we may mention the eloquent Secreta of a special *oratio imperata* proper to the diocese of Arezzo, in Italy. The prayer expresses very distinctly the dogmatic truth that in the Mass we offer the same Jesus Christ who was born of Mary, and that through the Mass, as a continuation of the Incarnation, we are to gather the fruits of the appearance of the Man-God among us. The text of the prayer speaks for itself:

> Munera nostra, Domine, Spiritus Sancti obumbrante virtute, Unigeniti tui Corpus et Sanguis fiant; ut, qui ex Maria Virgine pro nobis suscepit quod nostrum est, his sacramentis coelestibus, eadem intercedente, dignetur nobis conferre quod suum est Jesus Christus Filius Tuus Dominus noster . . .

On the feast of the Epiphany, the *Secreta* is even more explicit. The gifts offered on the altar in the Mass are more than humble in appearance: they simply represent the ordinary food of the common people. Yet they are in reality more valuable than the gold, frankincense and myrrh which the Magi laid at the foot of the Crib, because in the Sacrifice of the Mass the faithful offer and receive Him whose nature and life were foreshadowed in those precious gifts:

> Ecclesiae tuae, quaesumus, Domine, dona propitius intuere: quibus non jam aurum, thus et myrrha profertur; *sed quod eisdem muneribus declaratur, immolatur et sumitur, Jesus Christus Filius tuus, Dominus noster* . . .

The Secret for the Ninth Sunday after Pentecost expresses in no uncertain terms the identity of the Sacrifice of the Mass with the Sacrifice of Calvary:

> Concede nobis, quaesumus, Domine, haec digne frequentare mysteria: quia, *quoties hujus hostiae commemoratio celebratur, opus nostrae redemptionis exercetur.*

In the Mass for the Thursday after the Third Sunday in Lent, when the Church lifts for a moment the penitential veil which shrouds her Lenten prayers, to meditate more directly on the glorious martyrs, Cosmas and Damian, in whose Church the station is celebrated on that day, we find another striking affirmation of the oneness of the Catholic altar with the Cross. Theology teaches that martyrdom is the most perfect imitation and the closest approximation of the death of Christ. Hence no one can lay down his life for God except through the strength and under the inspiration of the Cross. Martyrdom would be impossible without Calvary. This notwithstanding, the Secret of the Mass for this day makes the Eucharistic Sacrifice the source and fountainhead of martyrdom: " In tuorum, Domine, pretiosa morte justorum, *sacrificium illud offerimus, de quo martyrium sumpsit omne principium.*"

From the identity of the Mass with the Sacrifice of Calvary, there flows another very practical consequence in regard to the efficacy of the Holy Sacrifice. Since the Victim on the altar is the same as the Victim on Calvary, the value of His offering is exactly the same, even though the manner of offering be very different. This truth is expressed very succinctly in the Secret of the Mass *pro uno defuncto*: "Annue nobis, quaesumus, Domine, ut animae famuli tui N. *haec prosit oblatio, quam immolando totius mundi tribuisti relaxari delicta.*"

We see how the liturgy establishes the closest possible contact between the Divine Victim of the Mass and the Divine Victim who came into the world to give His life a redemption for many. In the Mass we offer the very same Christ Jesus who became man to save men from their sins, and who laid down His life to placate His Heavenly Father for the sins of the human race.

2. *Relationship with Christ in Heaven.* When it looks forward to the eternal happiness of heaven which the Eucharistic

Sacrifice aims to prepare, the liturgy is no less expressive than when looking back to our Lord's life and death on earth. On the Ember Saturday of Advent, and again on the Sunday within the octave of Corpus Christi, the Postcommunion asks that through our contact with the Sacrifice of the Mass there may be constant progress in the realization of God's plan of salvation: " ut, cum frequentatione mysterii, continuo crescat nostrae salutis effectus ". That our participation in the mystery of the Mass may cleanse us from our sins and give us a share in the mystery of salvation is the celebrant's prayer at the end of the Mass for the First Sunday in Lent, and on the Friday of the following week he explicitly mentions our participation in the Mass as a " pledge of eternal salvation ". Here we have but an echo from the Fifth Sunday after the Epiphany, when the Postcommunion calls the Mass in unmistakable terms a pledge or token of eternal life: " Quaesumus, omnipotens Deus, *ut illius salutaris capiamus effectum, cujus per haec mysteria pignus accepimus.*

This same thought recurs frequently during the octaves of Easter and Pentecost, when we solemnly commemorate the mysteries which enable us to look toward heaven as our home. For instance, in the Mass for Easter Wednesday the Postcommunion again takes up the theme of the " sacrosancta commercia " of the Eucharistic Sacrifice and implores that, whilst assisting us in this life, they may later obtain for us the everlasting joys of heaven. On Pentecost Wednesday we find another even more explicit reference to the Mass as the instrument of our salvation: " Sumentes, Domine, coelestia sacramenta, quaesumus clementiam tuam: *ut, quod temporaliter gerimus, aeternis gaudiis consequamur.*"

This salvation worked out by the Mass, as we are reminded on the Ninth Sunday after Pentecost, extends not only to the soul, but to the body as well; and this, in order to assure for the Christian the fulness of the Redemption which is God's remedy for the ravages of sin and death: " Sentiamus, quaesumus Domine tui perceptione sacramenti, subsidium mentis et corporis: *ut, in utroque salvati, coelestis remedii plenitudine gloriemur.*"

Thus the Mass is not merely a liturgical function which begins and ends with itself: it is constantly looking ahead to the full revelation of its mystery in heaven. In fact, its whole purpose

is to lead the faithful, through a process of purification and fortification against the onslaughts of evil, to the home of the Father: "Purificent semper et muniant tua sacramenta nos, Deus; *et ad perpetuae ducant salvationis effectum.*" [1]

Lastly, this symbolic and mysterious rôle of the Mass is epitomized in the Postcommunion for the Ember Saturday in September, when the Church begs that the Mass may realize in us the mystery of salvation which it contains and represents: "*Perficiant in nobis, Domine, quaesumus, tua sacramenta quod continent*: ut quod nunc specie gerimus, rerum veritate capiamus."

Dogma Expressed in Liturgical Prayer.

in particular.

1. *The Mass of Corpus Christi.* On the feast of Corpus Christi the liturgy reaches the peak of its insistence on the Real Presence. The entire Office and Mass of this solemn eucharistic day are filled with marvellously deft touches of realism, all calculated to remind us most forcibly that the Christ whom we immolate on the altar is the same Christ who was born of Mary, who lived and died "propter nos homines et propter nostram salutem," and who gives to those who eat Him "spiritus pinguedinem," as we recite in the Invitatory at Matins. The feast is intended to give solemn honor to our Eucharistic Lord, and yet it is called simply "Festum SSmi Corporis Christi". There can be no mistaking the significance of this title: there is only one physical Body of Christ, and that is the object of our adoration on this feast.

As for the rubrics, the Gloria in Excelsis is intoned as on feasts of the Blessed Virgin. The *Liber Usualis* prescribes that the Ordinary of the Mass shall be sung from one of the Masses assigned for feasts of Our Lady. The rubrics call for the Preface of the Nativity. All these are eloquent and touching reminders that the Man-God of the Eucharist is none other than the Man-God who was born at Bethlehem of the Virgin Mary, and that the Eucharist is a prolongation of the Incarnation.

The Collect of the Mass, one of the liturgical and theological masterpieces of St. Thomas Aquinas, expresses in concise terms

[1] Fourteenth Sunday after Pentecost: Postcommunion.

the twofold aspect of the Mass. It takes our minds back to the last moments of our Lord's life on earth: " passionis tuae memoriam reliquisti ". This remembrance or memorial of the Passion is not empty or meaningless. Aiming to make us attain something in the future, it turns our attention to that " something " which is eternal life: " ut redemptionis tuae fructum in nobis jugiter sentiamus ". This identical theme recurs in the Postcommunion which could hardly be equalled for terseness and force of expression: " Fac nos, quaesumus, Domine, divinitatis tuae sempiterna fruitione repleri: *quam pretiosi Corporis et Sanguinis tui temporalis perceptio praefigurat.*"

Furthermore, lest we be tempted to think that this life in heaven can be had without training and preparation, the Secret of the Mass for the Sunday within the Octave begs that our offerings may purify us and lead us from day to day to the living of a heavenly life: " Oblatio nos, Domine, tuo nomini dicanda purificet: *et de die in diem ad coelestis vitae transferat actionem.*"

2. *The Office of Corpus Chirsti.* The same preoccupation of identifying the Eucharistic Christ hidden under the appearances of bread and wine, with the human Christ born of Mary, is apparent likewise in the Divine Office. We know how the doxology at the end of certain hymns sometimes changes its text to harmonize more directly with the particular theme of the feast. For Corpus Christi we might reasonably expect some very plain reference to our Lord's Presence under the Eucharistic Species, just as we have " Qui apparuisti gentibus " for the Epiphany, " Qui victor in coelum redis " for the Ascension, or " Qui Corde fundis gratiam " for the feast of the Sacred Heart. But the particular theme of the Corpus Christi doxology does not deal directly with the Tabernacle, but with the reality of Him who dwells in the tabernacle; it takes us back to the historical Christ of nineteen centuries ago.

Jesu, tibi sit gloria,
Qui natus es de Virgine.

This is the Jesus Christ who is honored in the Eucharist: yesterday, to-day, and the same forever.

Finally we must mention the magnificent Seventh Response at Matins in the Corpus Christi office. Here we contact the

liturgical and theological genius of St. Thomas Aquinas in one of its most profound expressions. Calling to mind, first of all, in the words of our Lord, that whosoever eats Him shall live by Him and abide in our Lord as our Lord abides in him, the Angelic Doctor at once contrasts this promise with the words of Moses expressing the reality of Yahweh's presence among the Israelites. Then he closes with a reminder of how weak was the presence of Yahweh with the faithful of the Old Law when compared with the presence of Christ in the faithful of the New Law. The result is a balancing of dogmatic truth with gripping and unparalleled simplicity:

> Qui manducat carnem et bibit meum sanguinem* In me manet et ego in eo. V Non est alia natio tam grandis, quae habet deos appropinquantes sibi, sicut Deus noster adest nobis. In me manet et ego in eo.

The office of Corpus Christi is replete with allusions to the reality of our Lord's Presence in the Blessed Sacrament. A short consideration such as the present does not allow room for even a summary treatment of them all. The points we have selected may be considered only as indications of the treasures which are hidden there.

Conclusion.

The quotations we have taken from the texts of the various Propers do not by any means exhaust the riches of a study of the relationship of the Real Presence in the Mass with the Real Presence of history and the Real Presence in heaven. Perhaps they are not even the most outstanding in the missal. They are sufficient, however, to show how our daily Sacrifice of the Mass is essentially connected with the historical Christ of Palestine and the glorified Christ in heaven. As if presenting their credentials, the prayers of the Mass point back to the Christ of nineteen centuries ago and then up to heaven — to indicate whence comes the power of the Mass and to show whither it is leading the faithful in virtue of that divine power.

The *Ecclesia orans* is deeply concerned over a full and practical acceptance of the truths proposed by the *Ecclesia docens.* Dogma has always tended to express itself in practice in the official life of the Church. Dogma is the inspiration of its

prayer, the foundation of its discipline and the guiding norm of its law. We have tried to glimpse the wealth which the liturgy draws from the Real Presence. This is an inkling of what every priest could uncover in this and other dogmatic truths through careful meditation. If our preaching and our general direction of the faithful were as full of dogmatic content as is the liturgy, then we would soon see around us a body of Catholics ready to withstand the onslaughts of any and all opposition. Like the Church itself, it would be founded on a rock.

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THE YARDSTICK OF FAITH.

A JOURNALIST from Mars, doing a potboiler entitled "Inside Earth," would surely set down as one of his deepest impressions that the people are not noticeably happy. He would remark that the staple of their forensic eloquence is viewing with alarm, the staple of their table-talk is venting a grouch, and that their columnists, whom they revere as geysers of omniscience, are hardly more than sour-faced ruffians, prowling along the sidewalks of the world with clenched vocabularies. He would spice his book with the anecdote of how the president of a great nation, in an hour of national emergency, desperately besought the leading humorist of the day to think up a good joke and (for heaven's sake) get the people laughing. He would go on to say that this prevailing gloom is all the more surprising because the race is particularly allergic to panaceas and utopian schemes, is forever having revolutions and ushering in millennias that don't seem to stay ushered in, and that in at least one country the national anthem was a rollicking tune about rolling out another barrel of the national beverage and having a lot of fun. The book would probably have the big sale usual to such journalistic soufflee, the Martians concluding from it that, though the earth was interesting to read about, it was hardly the place to go for a pleasant vacation; and they wouldn't be far wrong. After two or three decades of going to our movies, reading our books and listening to our music, it suddenly dawns on one that whatever else we are, we are not especially happy. By no stretch of language can the elaborately-rigged humor of our comedians be called "bubbling". A comedian's approach to a witticism is as studied as a runner's approach to a broad-jump; or to change the figure, most of our jokes have tediously long fuses.

Merriment has gone out of modern life; and you can almost lay your finger on the exact moments in history when it did so. In Abbé Constant's treatment of the English Reformation there is a moment when you are suddenly seized with the feeling that England won't be merrie anymore. Busy as he is spawning footnotes to make every graduate student's mouth water, the author of course makes no reference to the point, but it is palpable nonetheless. Amid the heaps on heaps of dour docu-

mentation, like the sound of a forlorn cricket, is heard the shrill plaint, England won't be merrie anymore. It is that moment when the monasteries—the God-sent buffers between the grasping nobles and the commons—have been gutted of their possessions, when up and down the countryside wander evicted monks begging a crust at cottage doors, and when the sickly pallor of Protestantism is gradually replacing the ruddy hue of English Faith. And despite the ribaldry of Elizabeth's court, you can still feel the great change which has come over the commons, a gloom as heavy as the fog, a countryside dotted with crumbling monasteries, " bare ruined choirs where late the sweet birds sang ". Pauperism has displaced the Papacy. This new mood of the nation requires a voice, but it will not have long to wait. The future is big with pessimism, and in due time will bear a Hobbes, Spencer, Hume, Russell, and all the sad young Huxleys. Soames Forsyte will spring from the brain of genius to embody the industrial soul of England. A people's merriment vanishes with its Faith.

Protestantism laid heavy enough tax on human happiness, heaven knows, but the ensuing materialism has just about taxed it out of existence. The leading Broadway playwrights of the last decade or so—O'Neill, Barry, Sherwood, Odets—have all courted a very melancholy muse; they have worked in the shadow of the Raven; through all their plays as a leitmotif runs the phrase, " Hence, vain deluding joys! " In farces and operettas, of course, there has been humor of sorts, but it has been the sardonic humor of cynicism, a humor—as Monsignor Kerby once said of Mencken — that has no reverences, and almost makes you prefer your pessimism straight in Ibsen. When " The Cradle Song " demurely ventured onto Broadway, the town rather fancied it, probably as a relief from the acid pessimism of its customary fare; and a young Jewess was heard to remark at one of the performances that it was her fifth time seeing the play, because it " took her into a different world ". It certainly did, into the joyous world of a cloistered convent, where persons dwell who are indeed ready to laugh at the drop of a hat—as anyone knows, who has ever stood at the turnstile of a Poor Clare convent and heard the easy rippling laughter of the portress, and been tempted to think that he had all along been neglecting a latent gift for humor. A certain young

priest from Ireland recently went home on a visit after five years' residence in the Southland, and when asked later what chiefly impressed him in Ireland revisited, he replied at once that it was " the happiness of the people ". However poor the cottage, if it has a window opening on heaven, its rafters are likely often to ring with laughter. Thomas More could crack a joke while mounting the scaffold because he beheld in those rickety stairs a *scala sancta* leading to eternal happiness.

Those who write about social reconstruction pay little if any attention to the program in Ireland, assuming that a country which clings to an " outmoded " religion will hardly be found in the vanguard of " progress ". Their attention is all centered on Denmark, Sweden, and of course darling " ducky-wucky " Russia. Hail to thee, blithe Swede!

> With thy clear keen joyance
> Languor cannot be:
> Shadow of annoyance
> Never came near thee.

And poor Sweden hasn't yet crawled out from under the sprawling corpse of Luther. We Catholics, however, have our own standard by which to assess any program for social betterment, we have the yardstick of the Faith, and it might be interesting to apply it to those grandiose theories so fondly coddled by the feature writers. If we do nothing else, we shall give them a lesson in academic courtesy, for of course they would never think to take a peek into Ireland or into Salazar's Portugal. These countries are more or less influenced by the Catholic Church, and though she once did a mighty fine job of building a civilization practically from scratch, she cannot now be trusted—*mirabile dictu!*—so much as to mend the civilization which she herself produced. We are concerned to find out, not whether their programs can produce prosperity (for that is an economic question and the Lord Himself probably doesn't know what the economists are thinking), but whether they are conducive to happiness, since of course the former would profit us little without the latter. And before we even place our yardstick on their ideas, we can fairly surmise what the findings will be. Newman once said that the secular university cannot be what it claims if there be a God: similarly

we could dismiss most of the secular programs for social betterment simply by saying that they cannot be what they claim, if there be a Soul.

The first crow we have to pick with them is over their total disregard of the supernatural. They look for happiness on a purely natural level. But man was not created on a purely natural level: he was endowed from the first with the capacity for supernatural enjoyment and given a supernatural destiny. ABC stuff? Of course: but the feuilletonists we con so avidly, haven't even heard of it, and consequently their vaporings are really beneath our notice. Far from having any luminous leads to give us on the subject of happiness, they are indeed " blind men in a dark room hunting for something which isn't there ". A creature divorced from its element is bound to feel distress, which it may manifest in a thousand ways, from elegiac poetry to war; a fish lifted from the water is no paragon of equanimity. If our Creed means anything, it means that man's proper habitat is the supernatural. Of course the supernatural doesn't supersede nature, just as the vine does not supersede its branches; but union with the vine is the *sine qua non* of fruitful living for the branches, and union of nature with grace is the *sine qua non* of human welfare. It is this which makes a fellow like Dr. Fosdick so pathetic a figure to watch in action. He is a very engaging talker, with something of Newman's talent for psychological diagnosis, and for taking the gem of an idea and deftly twirling it around until it sparkles from several facets; but when he has done, and the spell of his rhetoric has worn off, you are left with the feeling of how ghastly unreal the whole performance has been. If there were no supernatural order and no economy of grace, his preachments might be valid; but all history has been ruinously heckling him from the sidelines with the cry that nature cannot go it alone. Stirring ideals, but he hasn't implemented them, and a listener could have had them more luminously set forth in Plato.

Isn't it precisely this ineffectualness of nature by itself that makes the *Story of Philosophy* a bitter threnody? Such a vast expenditure of genius and so little return! Athens sinking deeper and deeper into moral chaos whilst Aristotle storms the ramparts of eternity and lays siege to the very citadel of Being;

Plato's roseate Ideals dawning over a debauched city; and all the lesser fry of modern times, their " fancies fond with gaudy shapes possessed ". The philosophers left no stone unturned in their effort to find happiness for the race, but notwithstanding the august genius and labors of Attic thought, they failed. They strove, as they had to, on the plane of nature, with premises supplied by human reason, and on that plane they could not solve the riddle of man's distress. Night fell again over Athens; and mankind only cried out the more in the anguished phrase of the poet, "Nature, poor step-dame, cannot slake my drought." If anyone would be disposed to hide the shame of philosophy, it should be Gilson, and yet we find him saying that " independent philosophy has failed to produce a single constructive doctrine which could act as a rule of public order and private morality," the twin pillars of social well-being and happiness. And surely we don't expect the glorified ward-leaders who pass for statesmen these days to succeed where the philosophers failed? Why, do you suppose, was Daladier, after having introduced before the Deputies his bills to check the plummeting birth-rate, heard to mutter as he came down from the rostrum, " This is a job for the Church "? Well said, indeed: try to argue with a contraceptionist on natural grounds!

It was bad enough for the manifesto-makers to snub the Deity; but they hopelessly bankrupted social thought by snubbing the Soul. To ignore the spiritual order is to reduce man to the level of the brute. But man is not a brute; if he were, the social problem would be child's play. Brute welfare consists in the satisfaction of hunger and the mating urge—to hear some of our sociologists to-day, you would imagine that this is all that's needed for mankind. If man were merely flesh, happiness would be no problem for him, since the flesh is easily satisfied, as any drunkard can testify. Man is spirit as well as flesh, indeed more spirit than flesh, " a little less than the angels," he has been called; and the imperious urgings of the spirit can make themselves heard above the clamor of the flesh.

Francis Thompson, walking ragged through the slums of London with a copy of the Greek Tragedies stuffed in his pocket, or composing immortal verses on a hungry stomach, is witness enough to the strange, restless, stubborn spirit of man. Its wants are not likely to be met by the social planning

of materialists. Good housing alone won't quell the turbulent spirit of man, nor three meals a day and a soft bed lull his restless desires, nor easy divorce and a surfeit of sex still his ageless lament. Let the Communists securely bestow man in their economic Promised Land and tenderly esconce him in their materialist heaven, and the wailing of his unsatisfied spirit will mock their brutish comfort. He will continue to fret and philosophize, " yearning in desire to follow knowledge like a sinking star, beyond the utmost bound of human thought ". He will continue pouring out his melancholy odes and sobbing elegies; for " his exterior semblance doth belie his soul's immensity," he is " haunted forever by the eternal mind," and " over him the soul's immortality broods like the day, a master o'er a slave, a presence which is not to be put by."

The crass economist and godless sociologist think, with their planned economy and regimentation, to produce an earthly beatitude; but if they would only lay aside now and then their charts and graphs and take up a book of poetry or listen to the wistful strains of folk-music, they might stumble on a real understanding of the creature for whom they are so solicitous. They might at length ask themselves why it is that most poetry is a lament, why the celebrated arias of opera are mostly plaintive, why in great symphonic music the adagio and andante occur thrice as often as the allegro? These works have not emanated from " the underprivileged third ". They are not the cries of a wounded beast, nor the expression of material privation and hunger. They are often the utterances of men on whom fortune had smiled, whom society had lionized and whose path through life had been smoothed by success. The great Russian composer, Tschaikowksy, had not suffered the material hardships of life. Fame and affluence came early in his career. He was well-housed, well-clothed, well-fed. If it is thought by these things to bestow felicity on mankind, a stark rebuttal is afforded by his " Pathetic Symphony," as it is called, by that final dirge, that piercing phrase in which he has caught up and transfigured all the heart-breaking emptiness of modern life. There is the spirit of man revealed in all its quenchless longings. At the sound of that sad descending scale, utopias are shattered and carnal complacency becomes fatuous and obscene. If that dirge signifies anything, it signifies the inadequacy of material

things, the insufficiency of bread alone to sooth the aching soul of man. That mighty sob of the strings might have been the groaning of some ancient prophet crying out in his distress of soul, " Rorate, coeli, desuper, et nubes pluant justum."

One of the saddest things to-day is to see so much earnestness about the social problem going wantonly to waste, simply because a vicious premise forecloses a sound conclusion. Karl Marx was simply an unsuccessful detective. He clearly saw, as who shouldn't, that there was something grievously amiss in the social life of mankind and appointed himself investigator. He set out to solve the crime and get the culprits. His task was to clear up the evil trafficking in human livelihood and smash the racketeering in the economic resources of the race. And Marx had just about everything needed for a great detective—patience, shrewdness, tenacity, prodigious industry, and the hound's keen scent for the trail. Never did an investigation start more auspiciously, nor give fairer promise; and never was a sleuth's final report such a horrible dud. He failed to put the finger on the higher-ups, and with them at large, naturally the racket has not been smashed. You don't break up a dope ring by haling a few small-time peddlers before the night court. You haven't cleaned the Augean stable of municipal graft when you have merely caught a precinct captain cadging a ten-cent cigar for having a no-parking violation ignored by the desk-sergeant. You must get the higher-ups: you must catch the fellows who import the dope, or follow the trail right up to city hall and catch the mayor and his commissioners with their furtive tin-boxes. But what did Marx do? He didn't go beyond the small-fry. He spotted the agents incidental to his time, but failed to follow through to the substantial enduring force behind them. He hauled a lot of bourgeoisie of varying degrees of guilt and complicity into court and lodged a bill of complaint against them. His disciple Lenin murdered a simpleton Czar, some farcical archdukes and a batch of capitalists, and then pronounced the investigation closed, the crime of human exploitation solved, and the social racket forever smashed in Russia. But the master-minds, the higher-ups remain at large. They were not to be found in the material order to which Marx confined his investigations. They are of the moral order, and their hide-out is the soul of man. There are at least two of

them, these ringleaders and arch-despoilers of social well-being and concord, and they were identified by Pius XI as the lust for material wealth and the wanton seeking for pleasure. Not only did Marx fail to track them down, but when he blasted men's faith in a moral and spiritual order, he forever froze the trail that leads to them, forever sealed the mystery of the social crime.

How differently a great genius like Shakespeare surveyed the spectacle of human life. Shakespeare by any standard was no mean observer of the human scene, and his marvellous discernment and intuition sometimes make us gasp. He has left us no end of characterizations which readers and audiences for centuries have recognized as authentic. His stage is teeming with all sorts of life and seething with all sorts of activity; and history fairly surges through his plays. Take that crabbed little materialistic formula by which Marx would explain the vicissitudes and developments in history, and apply it to Shakespeare's panorama. How much does it cover? how much elucidate? Does it explain Macbeth? Hamlet? Othello? Richard II? Does it even illuminate the Merchant of Venice?—for there are commercial and therefore economic considerations underlying the tragedy of the Merchant; but more emphatically still there is wounded pride of race crying out in that magnificent tirade of Shylock against the welshing dudes of Venice. Shakespeare pitched the theatre of life and history in the moral order where it belongs. The only dialectic he cared about was that of soul against soul, the ceaseless conflicts among the free, feeble, sensual, selfish, ambitious, jealous, spiteful, revengeful spirits of men. If he had published a manifesto of social betterment, it would doubtless by anticipation have taken the words out of the mouths of Leo XIII and Pius XI. And in days to come when Marx and his pedantic little formula have been forever laughed out of court, men will still be nodding their heads in cordial agreement with the Shakespearean slant on life and history.

Marx and his ilk are like so many draughtsmen working by an open window, blue-printing their Utopia, their desks covered with neatly stacked Five-Year Plans and mechanistic ideals, when suddenly through the window, blowing from a quarter they affected to disbelieve in, from the moral order, from the soul of man, comes a mighty gust of human passion and sends all their smug materialist plans flying everywhere in disorder.

No artist can hope to be successful in a medium which he does not thoroughly understand. Whether he would work in marble, oils, wood, musical sound or language, he must first master his medium before he even dreams of attempting his masterpiece. Statesmen and social philosophers have as their medium human nature, and this probably explains why of all artists they can be such egregious botches. They cannot be expected to turn in a successful performance unless they have thoroughly understood their medium, which almost requires them to have as large an understanding of human nature as Shakespeare. "Ars artium est regimen animarum." We of the cloth appreciate the truth of that saying. Is it any wonder, then, that we hold our breath and fairly quake with misgiving whenever a modern statesmen or politico sets out to make some important adjustment in human lives? One hardly shrinks as much from having a chiropracter go to work on one's own body as from having a politician go to work on the body politic. What a ghastly crew of quacks and botches assembled at Versailles to mend the prostrate form of Europe! What a garbled understanding they had of human life and its needs, soaked as they were in German philosophy, English political economy and French socialism! It is just as well that the Pope's legate was not invited, for it would have been cruel to subject him to the violent nausea he would have felt at what went on there. But think how insensate must be the theorizing of a social philosopher who entirely dismisses the soul of man, who does not merely refrain from according primacy to the spiritual, but ignores it altogether. How can anyone work successsfully in a medium when he does not know the half of it?

Marx's denial of immortality can only prove a boomerang, since the way of life he would impose on society involves a great renunciation, the renunciation of property. There is no feeling more deeply rooted in consciousness than that of mine and thine, the sense of property. By the wildest stretch of imagination it can only be uprooted by powerful considerations, and by the very ones which Marx excludes from his philosophy. There has been endless renunciation of property down through history, but usually from powerful motives suggested by religion. Kings have doffed their crowns and gone into monasteries to make doubly sure of their salvation, deeming a kingdom

small loss by contrast with eternal life. An Ignatius looks upward at the stars, thinks of heaven, and forthwith every terrestrial concern pales to insignificance. A Paul exclaims in rapture that the things of earth are not to be mentioned in the same breath with the joys of heaven, and contemns every earthly good as ordure to gain Christ. Francis of Assisi cast his bourgeois trappings at the feet of his father and rushed out penniless into a wintry world, and cooed of poverty as of a bride. Deserts have been peopled and monasteries filled with men and women who had made the great renunciation of property. But in all these instances the way of renunciation had been rendered easy by the shrinkage of the thing to be renounced in comparison with the thing to be attained. The material was weighed against the spiritual, the ephemeral against the everlasting, the creature against the Creator, and were greatly diminished by contrast. The will to ownership was anesthetized by religious considerations, and forfeiture of property became correspondingly painless. Even then the anesthetic didn't always work, as when the rich young man walked no more with Christ because he found it too painful to dispose of his possessions.

But Marx by his denial of the spiritual and immortality not only does not shrink the value of what he would have us renounce, but rather magnifies it fabulously. If there be no hereafter, then terrestrial goods are precious things indeed, nay, they are the pearl of great price. Baubles or husks they may be, but they are our very all. If there be no Credit, let us by all means take the Cash, and " make the most of what we yet may spend, before we too into the dust descend; " for " a Múezzin from the Tower of Darkness " keeps taunting us with the cry, " Fools! your reward is neither here nor there." When the Russian peasant lived in a Christian atmosphere, he probably had his moments of spiritual exaltation when his few acres and yoke of oxen seemed paltry things indeed, moments when like the early Christians he might conceivably have tossed them aside in a mood of religious abandon; but he is not likely to have such moments under the godless sky of Communism. Even the Apostles seem to have felt that they had done rather handsomely by Christ in laying aside their fishing tackle. One wonders with how much alacrity they would have followed Him if they had not been nurtured in the Prophetic faith of

Israel? Communism calls for a terrific renunciation in the same breath in which it preaches everything imaginable to make that renunciation excruciatingly painful—nay, impossible. Of course Stalin can impose the collective farm by violence and bloodshed, but even a fool should know that a system thus founded will not endure.

After glimpsing these wild vagaries of modern thought, one almost guffaws when Professor Coulton of Cambridge querulously taxes the Middle Ages for " the fatal exaggeration " by which they " enshrined Theology as Queen of all the sciences ". How like a rheumy-eyed researcher into the distant past to be all hot and bothered because the mind didn't get enough rope in the thirteenth century, when already for several centuries it not only has had all the rope it could desire but has even gone and hanged itself. That regency of sacred science wasn't as stuffy as it sounds; any intelligent Catholic should be able to translate the metaphor. It simply meant that no bumptious dabbler in science nor glib agnostic could with impunity insult the Creed and reverences of Europe. It meant that all Europe acknowledged certain ultimates, certain absolutes, certain divinely-attested verities which acted as a railing round the spacious porch of sanity to keep wanton thinkers from falling off. It meant that Europe had a mental solar system of which the Creed was the center, and the earth of science and the moon of metaphysics might move in the rays of the sun but must not seek to supplant it. It meant that the Luciferian pride of human reason might not usurp the place of God.

And Coulton calls the arrangement " fatal ". Fatal to what? One can think of a hundred things to which it might have proven fatal, but all of them would have been most desirable fatalities. It was likely to prove fatal to heresy and superstition, to ludicrous caricatures of Christ's religion, to pessimism and despair. Fatal to impetuous and unproved assertions by half-baked scientists. Fatal to the moonstruck poet and crackpot philosopher, and to all that scintillating tribe of wits and scribblers who will crucify truth to balance a sentence or point an epigram. Fatal to the justification of usury, the enslavement of labor, and the abdication or usurpation of inalienable human rights. Fatal to a jungle genealogy of the human race and the ascription of all behavior to the activity of the sex glands. Fatal

to all such unconscionable drivel as that economic necessity and the class struggle are the sole dynamic of history, that a majority is exempt from the demands of truth and justice, that one race is superior to all others, that all rights flow from the state, and that just because some bellowing bag of bones happens by a thrust of luck to find himself at the top of the heap he is therefore to be reverenced as God Himself. Certainly, when the Creed for a brief splendid hour enjoyed primacy in the mind of Europe, it was fatal to all this. It was fatal to every attempt at flight from reason; it was fatal to softening of the brain of Europe. O blessed fatality!

But the Creed has no longer that primacy, and Europe is no longer sane. We take a rather superficial view of insanity: disheveled hair, staring eyes, twitching lips, wild gesticulations and the whole body convulsed. We forget that a man can be as mad as a hatter and still be quite composed. Insanity is of the mind; it is derangement of thought and judgment. Consequently there is no insanity among the brutes; a creature must think to go insane. We distinguish, therefore, between the madman and the idiot: the idiot is innocent of any thought, the madman is thinking too much. He is thinking beyond the pale of reality, his thought has gone beyond the facts, has jumped the rail of common sense, or like a wild-cat engine it draws no train of sound conclusions. His mental clowning may be immensely diverting; his epigrams, bons mots and other coruscations of wit may dazzle us: but for all that he is insane, and precisely to the extent that his thinking runs counter to common sense, demonstrated conclusions or the revealed word of God.

In this sense, of course, insanity is nothing rare, for in this sense truth is sanity and error is madness, virtue is sanity and vice is madness, justice is sanity and injustice madness. In this sense it is almost sufficient to say of Christ that He was the sanest teacher who ever lived; of Athanasius and Augustine that they battled valiantly for Christian sanity against the forces of madness and despair, and of Thomas Aquinas that he organized sanity into a system. Also in this sense we may say of the Church that almost its chief historic rôle was that of nursemaid to the mind of Europe. Now, mental therapy is the slowest imaginable, and yet the Church was getting on swimmingly.

She had at last brought her patient round to talking rationally in her monastic schools and her universities, and in another few centuries might conceivably have gotten him to abjure his last remaining folly of going to war—when suddenly a mighty roar cleft the placid air and a mad monk burst from his vows at Wittenburg. That ended the mental therapy, and by degrees Europe relapsed into its ancient madness. This gradual relapse was not without its splendid incidents, since clowns and court-jesters can be immensely diverting, as witness the brilliant antics of Voltaire. Nevertheless it must have wrung the heart of any thoughtful observer of those times when he contemplated to what depths of madness Europe was plunging.

Europe a madhouse. Oh, it's not a pretty thought. Europe " divided from herself and her fair judgment," and her thoughts, " like sweet bells jangled, out of tune and harsh ". How sadly we recall the Europe of Catholic times against the background of to-day! Europe of the splendid apostles, Patrick, Boniface, Augustine, when savage breasts grew tender at hearing the Word. Europe of the great Benedictine monasteries, irradiating light and peace; of the vast cathedrals, where Christ at nightfall could gather the weary nations under His tender wing. Europe of the merry peasants and jovial pilgrims. Europe of the great universities of Paris and Oxford, where all Christendom held rendezvous with Reason, and limpid sanity poured from the golden genius of Aquinas. Europe of the troubadours and the singing Saint of Assisi; of the wayside shrines, the celestial chants, the matchless Maddonas. Europe of the Faith —with all its family squabbles, but with all its family Faith!

Applying the yardstick of Faith to secular thought is disconsolate business, as you see. Each time one reads the text of a Papal encyclical in the pages of the *New York Times* and then goes on to scan the rest of the paper, one realizes afresh with terrifying clarity how far the modern mind has strayed from sanity and truth. The Holy Father's utterances have a tone and tenor utterly different from what we are used to, and leave us with a feeling which can only be expressed in words which were spoken for the first time on a mountainside in Galilee: " Never man spake as this." It is the authentic voice, it is Christ speaking through His Vicar: you recognize Him

in the unique and unearthly quality of what is said. The patterns of history are ever recurring. Then it was Jerusalem, now it is Europe; then it was trans-Jordan, now it is Vatican hill. A sorrowing figure again looks out across a land that does not heed the rumble of approaching doom, and the anguished cry is heard: " If thou also hadst known, and that in this thy day, the things that are to thy peace."

THOMAS A. FOX, C.S.P.

Toronto, Canada.

THE CATHOLIC INFORMATION LEAGUE.

AT the crossroads of center city traffic, on Thirteenth Street in Philadelphia, stands the parish church of "Old" St. John's. For well over a century it has served the spiritual needs of a shifting population. To-day, hidden amidst the towering structures of the business district, it is still sought and found as a haven by thousands of souls. As a matter of record, a few years ago the visitors were clocked for one week from early morning to late at night. The number of visitors averaged over seven thousand a day. Prompted by the need of a center city bureau of information for Catholics, and moved by the opportunity for service the pastor, Monsignor Francis X. Wastl, organized on 16 December, 1936, The Catholic Information League. The purpose of the League is to enlighten and instruct Catholics and non-Catholics in the understanding of Catholic belief and practices, through the dissemination of Catholic literature.

The members of the Information League are for the most part members of the parish societies, although non-parishioners, both Catholics and non-Catholics, are eligible for membership. The payment of annual dues of one dollar entitles anyone to membership. They may serve as members of the Vigilance Committee or the Advisory Committee.

The Vigilance Committee consists of three groups of five members. The groups are classified into professional (doctors, nurses, lawyers), business (office employees, store clerks, technicians), and general employment (mechanics, railroaders, factory employees). They glean the topics for current discussion concerning Church and State in the office, in the shop and on the street. They suggest the purchase of helpful pamphlets dealing with these topics. Because of their quest for Catholic doctrine, non-Catholics may serve on this Committee. They are helpful in suggesting the current thought among those outside the Church. Pamphlets on topics aligned to their suggestions are purchased from various publishing houses throughout the world. The Advisory Committee consists of nine members, and is headed by two priests of the parish. The other seven members consist of the pamphlet custodian and the chairman and a member of the three Vigilance Committee groups. The Advisory

Committee selects and examines the pamphlets according to their intrinsic worth and popular appeal.

The chief work of the League is to conduct a Pamphlet Room. Before renovation, this room was a storage-hole-in-the-wall between the two vestibules of the lower Church. It was transformed into a rather narrow but long-paneled room. Its location is ideal, because it may be entered from either the north or the south vestibule through which there is a constant stream of visitors. The spacious paneled walls hold over fifteen hundred glass racks. By a unique arrangement, over twenty-five hundred different titles are on display. These pamphlets, gathered from the four corners of the world, are divided into sections according to their contents—apologetics, dogma, moral, history, biography, devotional and miscellaneous. There is also a special section for children's booklets. Besides the English titles, pamphlets may be had in French, Italian, German, Spanish, Polish, Lithuanian, Celtic, Chinese and Japanese. Several booklets in Braille for the use of the blind are also available.

The Pamphlet Room is opened on Sundays after the Masses and on weekdays after 9 A. M. During the winter it is opened also in the evenings before and after services. A custodian is on duty to assist patrons in finding and selecting various pamphlets.

Behind the paneled walls of the Pamphlet Room there are fifteen small compartments or stockets containing over sixty thousand pamphlets. These stockets are made of small wooden boxes and are divided into sections according to the size of the pamphlet. The need of the great number of pamphlets in stock arises from the demand of organizations and individuals who purchase pamphlets in quantities. The supply stock of any given pamphlet does not exceed two hundred.

When a new pamphlet is issued, ten to twenty-five copies are purchased. If the pamphlet is favorably received, a supply of fifty to one hundred is ordered for stock. Pamphlets are purchased from twenty-six publishing houses in the United States, and The Catholic Truth Societies of Dublin, London, Sidney and Hong Kong. Only two pamphlets of each title are kept in the display racks. As the pamphlets are purchased, the custodian renews the various titles from the pamphlet stockets. In this way few pamphlets are damaged or soiled.

Seasonal pamphlets, such as those appropriate for Lent, Holy Week, Easter and Christmas, are displayed only during their proper season. Latest editions are kept in a special section. The current popular pamphlet of the week is displayed in an enclosed glass case. As a rule pamphlets on current questions such as Communism, the Spanish situation and the like have a limited time appeal.

In the special section of the Pamphlet Room set aside for children's booklets and pamphlets, there are nearly fifty different titles on display. The most popular of these are booklets and pamphlets are on the Mass and the lives of the saints. Practically all of these booklets are illustrated.

In order to maintain a stock supply and to meet other expenses, a small charge is made for each pamphlet. When purchased by individuals or organizations in lots of twenty-five or more a special discount is allowed. Payments are made to the custodian, who keeps a daily record of the sales of the variously priced pamphlets.

Many pamphlet racks seem to be a financial burden to the parish rather than a source of income. The source of income from the ordinary parish pamphlet rack should not be counted in figures but rather in the unlimited good work that is accomplished in spreading Catholic doctrine. If the pamphlet is taken from the rack without payment, it may be presumed that the person who took it was without funds and had a definite reason for taking that particular pamphlet, and that he will at least read it, and may even pass it on to a neighbor. The object of a pamphlet room is not that it be a source of income, but rather a means of spreading Catholic truth.

The pace of modern life allows men and women little time to read long dissertations. Only that which is short and to the point will catch their eye. It is for this reason that the pamphlet is of such great importance. The substance of a pamphlet can be readily absorbed in a short time, and in the pamphlet can be found an outline study of all current questions.

To be successful, the parish pamphlet rack needs not only the original investment, but an occasional announcement from the pulpit, an attractive article in the parish magazine and an interested caretaker.

Inventory of the Pamphlet Room is taken in January and in July. Each compartment has a tabulated number of the individual titles. The number of pamphlets remaining in stock is marked on the box-tab as the stock is depleted. Any overstock of a particular pamphlet is offered to organizations in charge of institutions, hospitals, etc. below cost. But some copies of every pamphlet are always kept in stock. Soiled and damaged pamphlets are cleaned, mended and given to the chaplains of penal institutions.

Professional and business men and women seem to prefer the dogmatic, apologetic and historical pamphlets. Young men and women seem to be attracted by apologetic and biographical pamphlets. All classes continually seek devotional booklets. It is interesting to note that the number of pamphlets dealing with dogma and apologetics, so far distributed, exceeds that of any other division, and among these the small catechism is the best seller.

The League occasionally issues an Information Leaflet on some phase of Catholic beliefs and practices. Nearly fifty thousand leaflets " How To Say The Rosary," have been sold. This is an illustrated leaflet that has been helpful in the class room, in parish missions and retreats, and for convert classes.

Portable Pamphlet Displays are sent to the meetings of various organizations. The display racks hold over a hundred and fifty different titles. They are constructed so as to carry a stock compartment of three hundred pamphlets. They have been used successfully at Knights of Columbus meetings, The National Catholic Evidence Conference in Philadelphia, etc.

The League advertises its purpose and work through the newspapers, Catholic magazines and the radio. A weekly catalogue containing a short review of twenty-five current pamphlets is published in the diocesan newspaper. From time to time the work of the League is promoted by Catholic magazines, both local and national, carrying articles explaining and illustrating the Pamphlet Room by pictures. Through the radio the history and purpose of the League has reached thousands of listeners. Broadcasts on various phases of the League's work are usually given twice a year. Through this advertising, requests for pamphlets have been received from almost every state in the union.

Under the auspices of the League, monthly lectures on timely topics are given. The lecturer is a priest or layman chosen by the Chairman of the Lecture Forum. Topics such as the Mass, Lourdes, the Functioning of the Matrimonial Court, Freemasonry, Penology, The Sign Language, Communism, etc., have been received with great interest. The lectures are followed by a short open-forum session. It is interesting to note that among those present are many non-Catholics. Occasionally a non-Catholic lecturer is chosen to address the forum.

The League proposes to extend its activities through a more frequent and extensive use of the radio. Instructions on Catholic doctrine from the lessons of the catechism will be broadcast at least once a week and preferably before noon. The reason for the early broadcast is to give the listeners a thought for the day. Besides the plain catechetical instruction, quizzes, dialogues and the dramatization of Catholic historical events will be employed.

The Catholic Information League is affiliated with the Narberth Information Society, of Narberth, Pa., and the Catholic Evidence Guild of Philadelphia. Pamphlets are supplied upon request to the Narberth Information Society. The Society also directs many of their inquiring non-Catholic friends to the Pamphlet Room at St. John's. The Catholic Evidence Guild likewise recommends the Pamphlet Room as a source of Catholic reading information. At a recent national conference of the Evidence Guild in Philadelphia, the League supplied a display of pamphlets showing the portable pamphlet racks and street-corner stands adapted to the needs of their work.

That such an organization as the Information League is an almost unique phenomenon in modern Catholic activity is a startling fact. One would suppose that many such societies would have been formed whose purpose is to utilize all the modern facilities of communication in the propagation of Catholic truth. The apathy which has thus far characterized our use of these facilities cannot be attributed either to ignorance of their importance or inability to master their technique. The possibility of ignorance has been precluded by the all too effective zeal with which the prophets of false philosophies avail themselves of the various measures at their command to delude and develop their prospective disciples. We cannot be ignorant

of the need for such work as the Information League is doing to salvage the spark of Christianity in some and to sow the seed of the truth in others.

We have a distinct advantage over our opponents. They must first create, and only then can they distribute their propaganda; for error must ever be reshaped with new appeal for changing conditions. The truth remains and needs no fashioning. Our problem is not one of production. It is rather one of distribution. The truth is plentiful and poverty is inexcusable. We have the medicine for a soul-sick time, the antiseptic for the poisons of modern thought, the tonic for building up a tottering world. We must realize that it is not ours merely to possess the truth and preserve it in ourselves. We must realize that unless we use every means at our disposal to spread it and share it with others we can neither safely possess it nor adequately preserve it.

An information League in all its activities, especially the pamphlet center, has proven a most apt means of disseminating Christian doctrine and developing a Christian spirit among those who have come within its orbit. Unless we soon start seriously to emulate the zeal and interest of our enemies we will be shaken from our lethargy by an onslaught which will overwhelm us—for it is undeniable that the children of this world have until now been wiser in their generation than the children of light. If they are so bold with error, why cannot we be brave with the truth?

J. Leo Boyle.

Philadelphia, Pa.

Analecta

SACRED CONGREGATION OF SEMINARIES AND UNIVERSITIES.

DECREE BY WHICH THE INSTITUTE OF MEDIAEVAL STUDIES IN THE CITY OF TORONTO IS CANONICALLY ERECTED WITH RIGHT TO CONFER ACADEMIC DEGREES.

His Eminence the Cardinal Archbishop of Quebec along with their Excellencies the other Bishops of the Dominion of Canada has besought the Apostolic See to grant canonical erection to the Institute of Mediaeval Studies which, founded in the year 1929 in the City of Toronto by the members of the Congregation of Saint Basil, has constantly grown and flourished.

Our Most Holy Lord Pius XII, by Divine Providence Pope, after consultation with the undersigned Prefect of the Sacred Congregation of Seminaries and Universities, graciously deigned to give ear to the petition of the Canadian Bishops.

Wherefore, under mandate of the August Pontiff, the same Sacred Congregation by this present decree canonically erects and declares erected the said Institute of Mediaeval Studies with power of conferring academic degrees according to its approved Statutes;

With due observance of all other legal forms, all things to the contrary notwithstanding.

Given at Rome, in the Palace of Saint Callixtus, on the 18th day of the month of October, the feast of Saint Luke the Evangelist, in the year of our Lord 1939.

Prefect, J. CARDINAL PIZZARDO.
Under-Secretary, M. Rampolla del Tindaro.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

A LABORATORY FOR ECCLESIASTICAL STUDIES.

A short time ago, the Kenrick Correspondence Courses, which have been in operation for two and a half years at Kenrick Seminary, received a letter from Mr. Karl Rogers, the guiding light of the Catholic Information Society at Narberth, Pennsylvania. It seems that there are Catholic Information Societies following the Narberth plan in the thirteen American seminaries and he has found that the inquiries coming from non-Catholics are being answered with enthusiasm by the seminarians. Knowing that at Kenrick, where are used not only the Narberth messages, but also Correspondence Courses, he submitted a question to us the answer to which may be of interest to the readers of this REVIEW.

His question is as follows: " Is not the receiving of inquiries from all kinds of Catholic and non-Catholic minds, with all kinds and modes of expression, something very valuable to the seminarians themselves! Would not the looking up of the correct answers, the studying out of the type of mind from which they come, the adapting of the answer to satisfy the inquirer on his particular query and yet sharpening his interest for more which would perhaps finally lead him to the true Faith—would this be not only invaluable in practical apologetics for our coming priests, but would it not also whet their appetites for the common, garden-variety of missionary work awaiting within the borders of every parish in the land? "

Before addressing myself to this question, it might be well to explain briefly how our Correspondence Course originated and how it works. As a result of street-preaching campaigns throughout the Middle and South West, we had been corresponding with numerous non-Catholics, but the correspondence was

too one-sided—on our side. After trying various methods to keep in touch with these people and with not very satisfactory results, we decided to try a correspondence course. We examined existing courses and found that they did not meet the requirements which, we knew, must be met. Either they required too much writing on the part of the one taking the course (and we knew that most people have a natural aversion for writing), or they were divided into too many lessons which made the instruction a formidable and protracted affair, or they were not adapted to varied levels of education. So we constructed our own course, consisting of eight objective tests covering the text book, Bishop Noll's *Father Smith Instructs Jackson*, chosen because it follows the order of the Catechism treating of the Creed, Commandments and Sacraments in a complete and interesting manner.

In order to subject the course to a trial before approaching non-Catholics with it, we asked priests in St. Louis, who were instructing converts at the time, to have these converts take the course paralleling the personal instruction. Thus we would have what might be called a controlled experiment, and the benefit not only of the reactions of the non-Catholic taking the course, but also of the observations and criticisms of the priest giving the instructions. We received forty names of prospective converts. We had our tests mimeographed and the course was begun. The reports were enthusiastic. The tests stimulated interest, study and further questions on the part of the non-Catholic. So we had the tests printed and began to solicit non-Catholics to take the course.

That was two and a half years ago. Since then between two seminaries—St. Mary's at Perryville, Missouri, and Kenrick in St. Louis—we have enrolled 2200 people in the course, about half of whom have been non-Catholics and half Catholics who want the instruction for various reasons. We have added a mimeographed course on Father O'Brien's book: *The Faith of Millions*, and one on the Mass, and, in case we should ever need them, we have in preparation courses on the Four Great Encyclicals and on a series of popular pamphlets.

The organization of the ninety seminarians, mostly second and third year theologians, who conduct the instructions is not complicated. There is an office manager who receives and as-

signs applications and incoming mail, a secretary who takes care of letters of inquiry and a staff of seminarians, a different member of which is in charge of preparing outgoing mail on each day of the week, so that this job is not the burden of one, but is distributed among many. When an application for the course is received, the applicant is given a number and thenceforward all his letters bear this number. A seminarian is assigned as his instructor and this seminarian takes him through the course, correcting and analyzing his tests, supplying ampler instruction where this is necessary and answering any questions that may be asked—all being under the supervision of the faculty director. Each seminarian may instruct no more than two active students simultaneously, and thus he will be required to write only two letters every two weeks at most. For this reason we keep the enrollment at about two hundred during the school year, with a slight rise during vacation. During the summer months two seminarians working every other day can keep the course in operation.

The benefit of such a course of instruction to non-Catholics and Catholics who can receive knowledge of our Faith in no other way, should be apparent. The aid that can be given to pastors of scattered flocks, chaplains of large institutions such as hospitals, jails, reformatories, etc., should be equally apparent. What of the benefit to the seminary itself? Before attempting to answer this question, I consulted with third and fourth year theologians at Kenrick who have been conducting these instructions for the past two years and who were therefore in a position to appraise its effects upon their seminary life. I might boil down their response by saying that the correspondence course has served as a laboratory for their ecclesiastical studies. I do not mean a research laboratory where additions are made to the sum of the world's theological, scriptural and historical knowledge, but a laboratory in which the principles, the theories, the conclusions and facts of the ecclesiastical sciences are given practical demonstration and application—a laboratory which fits smoothly into the seminary curriculum and discipline.

Let me enumerate some of the more important of these benefits. Conducting such instruction, far from being a deterrent to or distraction from their studies, rather sustains and promotes

interest in their class work. If they do not actually succumb to the temptation, seminarians are often tempted to think that their studies are too theoretical and abstract and therefore impractical as far as their future ministry as priests is concerned. They need but to have someone write in asking the difference between the charismata in the early Church and the gifts of the Holy Spirit to-day, or for a fuller explanation of the difference between actual and sanctifying grace, or why the interior conviction of salvation does not preclude the possibility of damnation —and they begin to see that their dogma will stand them in good stead. They need but to be asked why a man cannot marry his dead wife's sister, or receive a knotty marriage tangle, or to be required to explain the difference between sin, temptations and the occasions of sin, or why and to what extent obedience is owed to employers—and they will find their moral and canon law illuminating. They need but to have a non-Catholic question the canonicity of some book of the Bible, ask the meaning of Old Testament prophecies or inquire into the meaning of the eighteenth chapter of the Apocalypse, and they begin to realize that they cannot learn too much about the Bible. And so on through all their studies.

At the same time they are becoming acquainted with those points in Christian doctrine with which the average layman—Catholic and non-Catholic—has difficulty or misinformation. They learn from experience that the adult who studies Christian doctrine for the first time is totally ignorant of what the well-informed Catholic would take for granted. They realize that after ordination when they are called into the rectory parlor for their first instruction that they will know how to begin, what to stress, and so on.

Through the letters of explanation which they are called upon to write, they receive training and practice in adapting their instruction to the mind of the inquirer. There is that constant tendency in seminarians with a newly acquired theological vocabulary to use these terms and phrases instead of speaking in popular definitions. After a few of their letters are returned with a notation that it is too technical in language, they learn to catch themselves up when they find themselves using theological terminology on a colored maid in a Chicago hotel or a farm hand in Arkansas. Then they begin to make the

effort to translate "ex cathedra," "simple substance" and "instrumental cause" into the popular thought-forms of the people.

I might mention two benefits which are not a major importance, but not exactly negligible by way of training for future representatives of the Church. They receive experience in writing neat letters in the correct form, since their letters are criticized for their form as well as their content. And often the questions which they receive, and which they sometimes bend over backward trying to provoke, send them hunting through books and pamphlets for likely analogies and popular presentations of doctrine, so that they become acquainted with books of Catholic doctrine—which ones serve the purpose of teaching and which do not. This information is helpful when, in after life as priests, they are in search of serviceable books.

Last and by no means least, they have an opportunity to see inspiring examples of the gratitude of Catholics and non-Catholics for any interest and patience shown in their regard. Two weeks ago a seminarian received a letter from a lady in Ontario, Canada; it ran in part as follows: "Dear Sir: I am sorry to trouble you, but a lady asked me to write and see if you will send her your instructions. She is a convert and wishes to learn more about her faith, but it is also for her sister-in-law who is not a Catholic. I don't know her very well, but I think, from the looks of her, that she will pay a little at the end for all she has gained. I will try and have my last test finished in a week or so. I have had a hard time finishing it as we are having hard times. Please pray that although food, clothes, get more expensive with the war going on, that we will be able to manage without too much worry. So long as I can say with faith, 'I can do all things in Him who strengthens me,'—I feel that I will get through somehow. When one can write to fine young men like you who some day, please God, will be priests—well! one's worries seem to disappear. I shall never forget the first kind letter that you sent me with my first test. When priests come down to the level of each soul and try to understand them, even though they may be very trying at times, they can do so much good. Even though they feel in their hearts that this woman is just sick or she fancies things—fancied or not fancied trouble can be very real and a few kind words of

comfort and explanation from a priest is better than a tonic to a real Catholic. I know my husband loves me, but I like him to tell me so and although I know that God is good and loves me, it makes me feel good to have a priest tell me so when I am worried." Such letters kindle the zeal of a seminarian in a way that can motivate them through their whole priestly life. And when letters come from those non-Catholics who really belong to the soul of the Church and who are hungry for the truth—from lapsed Catholics who anxiously desire to get back to the right path, the seminarians cannot fail to see that there is missionary work to be done just around the corner from every rectory in the land.

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THE FILIPINO IN OUR MIDST.

It is so easy to close one's eyes piously, to cross one's hands upon one's heaving breast and to mutter—all's well with our Church and all's well with the world. Or perhaps we might use the three Japanese monkeys which see no evil, hear no evil and speak not at all, to illustrate the attitude some of us have taken regarding the Filipino in our midst. Some States are conscious of his existence to the extent of enacting laws prohibiting his marriage with Caucasians. In most places, in California particularly, there is an extremely articulate contempt in the popular estimate of Filipinos as neighbors. Few if any have attempted to understand the whys and wherefores of the Filipino problem in the United States. Perhaps Catholics are the least willing to do so, though they should be the first. Certainly California's ban on interracial marriages would not have met the approval of the great Pius XI, who even raised his voice against Mussolini's proposal to ban Jewish-Christian marriages.

What is the Filipino problem? Suffice it to say it exists. It first burst upon our consciousness in the United States—or might have done so—when Uncle Sam fell heir to the Philippine Islands at the turn of the century. A Catholic nation then witnessed the loss of its pastors who were members of a defeated, and hated nation. Its own hierarchy was largely non-existent, its priest-

hood demoralized, if not in active schism. The inhabitants of the " Pearl of the Orient " were Catholics, all right. Make no mistake about that. Its children were baptized and confirmed. Its grown-ups thrilled to all the flamboyance which the externals of external religious observance could lend. The atmosphere of the Philippines was, and is, Catholic—plenty of parades and fiestas see to that. But Catholic thought, Catholic practice, at least as a compelling force in public affairs, was lacking. And that was partly our fault. We Americans were the great conquerors. We knew what the Philippines needed—alarm clocks, especially—yes, and schools.

Poor benighted Catholics! Slaves of backward Spain! We'd wake them up! We'd show them what we had—and we did. Where any lurking doubt as to our course entered our minds we looked to the " Made in America " label on our product. That gave us assurance. Anything " Made in America " must be good! Didn't we make it ourselves with our own lily fingers? And how could we be wrong? We'd put trousers on the Igorotes and coats on the Manilans, even if the seams burst and the wearers' eyes popped with the heat—and oh, yes! we'd send them to school. They were Catholics—so they must be ignorant.

Well, we built schools—nice, shiny new ones, such as we were building all over the United States. We didn't have any depression then, but we were heading for it at a great pace. We didn't need to label the school buildings " Made in America ". That stood out all over their incongruous brick and stone and concrete walls. It threatened to impress itself too upon one's consciousness rather ungraciously in case an earthquake happened along. We hadn't thought of earthquakes then. Nor had we realized that the Filipinos might know their own country better than we did—that nipa shacks were cooler in the heats and more comfortable if a chance earthquake pushed them down on one. Well, our buildings were complete. Now what to do with them?

We have a surplus of half-baked teachers in the United States. Let's do things in the big American way. We'll charter a boat, shovel on a few thousands of assorted teachers who need a boat-ride and teach the benighted Filipino. We always did have a flair for doing things in a big way—engineers of fate we'd be this time. Our hearts skipped a beat, our chests swelled, a few buttons popped off our waistcoats as we rose to the occasion

in the grand manner and, presto! the Filipinos had schools and teachers—" Made in America ".

So Uncle Sam became a step-father and commenced to fondle his " little brown charges ". The poor Filipinos were too pop-eyed at all our assurance to think. Certainly, they could not object. They swallowed us whole. Night prayers and morning prayers, Mass, the Sacraments, the whole Catholic Church became passé. They wanted to do things in Uncle's way even if that meant having Sunday High Mass in a Methodist or an Episcopal Church—and we have seen such sign-boards in Manila. Yes! the protesting brethren were not long in catching wind of an opportunity to " save our little brown brothers ".

Meantime our little brown brothers were going to school and graduating and looking ahead. Thousands of them learned oratory in our schools. Thousands of them became lawyers, and doctors and engineers and most of them became discontented, because all of them were orators, and what oratory is so persuasive as that of the back-seat driver, or for him who is " agin the Government "? Some of them were thinking now, too, and that was bad. Things weren't working out according to the prophecy made, and the younger generation particularly, wanted to see the great American vision for themselves. And the trek to the United States was on—to learn of Eldorado and Utopia at Uncle's knee.

It was not quest of education alone that brought Filipinos to our shores. Sometimes it was the quest of gold and sometimes it was our quest for cheap labor. The day dreams of Uncle Sam's step-children would become reality. The day of the great revelation, the great adventure was at hand. So the Filipinos came to America, some to seek work, some to obtain an education, and some just to see. Most of those who came were young men; many, inebriated with the dreams of youth, were seeking fortune in this miracle land of all God's creation. Few had adequate financial resources. Fewer still seem to have had any long-range plans.

So here they are to-day—some 156,000 of them in the United States—largely searching for the rainbow. Perhaps that is all that many of them have found—a rainbow—a beautiful dream's end. Many of them form a shifting nomadic horde that goes North to the Alaskan Canneries in summer, to Yakima and

Spokane to pick hops when that is over, or South to California for the winter and a chance of work there. Comparatively few are in the schools of this country; and of these, many are more often out earning enough to get back in, than in school pursuing their courses of study. Those who came here seeking fortune are too proud to return without it. They grow older, seek solace in marriage, and multiply the problem. The only persons they can marry, as a rule, are undesirable whites. Not that they do not frequently deserve a better fate. They do, but little else is open to them. So their quest ends, and that of the Church begins.

Practically all of these boys are baptized Catholics. Many have never received First Holy Communion. Many were baptized and that is all. Some have had a better training but have lost track of the Church in their ceaseless wandering in search of bread. Nor can we judge them too strictly. They were told America was a free country. It is for them. They are removed from parental supervision, have formed no new ties with the Church here, are unconscious of the existence of any public opinion—young men away from home—with all ties cut.

Efforts at evangelization among them are made on every hand by Protestant organizations, usually by impecunious pastors in some slum parish. Then, too, there is the Christian Fellowship which thrives on the destruction of any constructive effort initiated, howsoever it may be. Sometimes a Filipino minister will head such work. How he became a minister is a question, though it is usually as a result of "economic apologetics". Some Protestant family took him in and pointed out to him the ministerial field for work. Protestants by conviction are an exception among the Filipinos. More often a minister will bait his religious trap with "feminine apologetics" and lure the boys to meetings with kindly invitations from young ladies. That the boys are hungry for feminine companionship goes without our saying it.

What is the Catholic Church doing for the Filipino? Abortive attempts have been made to start Filipino Catholic Clubs. They flourish for a few months. Then the leaders move on to the fisheries or to the hop-fields and work must commence anew. This is true of unmarried groups. Married groups must of necessity be more stable, and yet, even here, the eternal shift

goes on (within limits, it is true), but it continues none the less. Is there any hope at all? It seems that there is. The St. Vincent de Paul Conference or the Legion of Mary offers a set-up that requires only a minimum personnel. Four or six members suffice. To do effective work among the Filipinos such groups should be formed in every place where Filipinos are found in any numbers. They should be constantly active in taking census, seeing to the baptism and Christian education of children, reminding parents to become instructed and to have their marriages rectified. The work will be discouraging in the beginning, but it is a necessary work, and in time it will bear fruit.

In Seattle this method has been tried. Success has not reached a hundred degrees, but something has been achieved among at least a portion of the vast army of Filipinos on the Coast. A St. Vincent de Paul Conference was formed with one young man of solid character and several who were just good. Then, the Legion of Mary was organized among the women. The St. Vincent de Paul Society took up a census. They expected to find fifty families, but discovered some 125. Once a year, at Christmas time, a dinner was given for all poor children. Last year, over 200 were fed on this occasion, and Vincentians were in touch with over 400 adult Filipinos and their wives.

Next, a club-house was started, using an old residence for the purpose. Each Sunday evening the perpetual Study Club goes into session. The method is simple. One of the boys is chairman of the Club for a month at a time. He appoints a speaker for the evening, who is given reference works and a catechism, and is told to prepare a talk on any topic in the given chapter of the catechism. Experienced members give surprisingly good talks. After the talk the director holds a quiz-session, with many questions for the director to answer.

Out of the Study-Club sessions there have emerged Catholic marriages, first confessions, and First Communions, in many cases. This year twenty of the young men were confirmed, and they have banded together into a Holy Name Society, whose activities are legion. The whole group has again been divided into guilds, e. g., sports, drama, music, writers, etc. The Sports' Guild is at present building a tennis-court; again it sponsors ping-pong tournaments from time to time. Later on,

basket-ball and indoor baseball will be introduced. The Music Guild has formed itself into a Gregorian Chant Choir and meets weekly to practise singing. Once a month this Guild sings a High Mass in church.

Plans are of course easy to make and those of the Seattle Filipino Club have long since passed the mere stage of theory. While results have not yet been great, they encourage one in the belief that, were Filipino work to be taken up in the Pacific Coast cities, along similar lines, in time the Filipino problem would have found a larger solution in this land than it has at present. We have not really paid much attention to the Filipino in our midst, and yet his problem is so largely of our collective making—or at least of our permitting.

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THE WORK OF THE NATIVE CLERGY AND THE BIGARDS.

It is of faith that all men, regardless of the shape of skull or place of birth, have been created to the image of the living God. It is no less an article of our belief that since our Lord died for all men without exception, all should come to His salutary redemption through the agency of His Church which He rebuilt upon Peter, the Rock. On the Church, therefore, devolves the duty of opening wide the paths of salvation, the duty of extending her visible organization to the farthermost limits of time and space, so that being everywhere at home she may be recognized as the common mother of humanity as well as of the individuals that make it up. To live out the strict implications of the Church's Catholicity, the Gospel must be preached and exemplified, the sacraments administered by native bishops and priests. Only when this objective is a reality will the missionary mandate of the Church come to an end, her commission to expand cease.

The Apostles who lived on intimate terms with our Saviour and were directed by the Holy Spirit never dreamed of adopting a different policy. Jews by birth and ancestry, they chose native leaders for the Churches which they founded in Asia Minor, in Greece, in Italy. "And when they had ordained to

them priests in every Church—They commended them to the Lord, in whom they believed" (Acts 14: 22).

Traverse the centuries and behold Pius XI consecrating in the very basilica that contains the tomb of the six native Chinese bishops. And on the medal he had struck to commemorate this historic event, he wrote with Roman brevity, "Sinensibus Sinenses," — "Chinese for the Chinese". Here is a striking counterpart after the lapse of 2,000 years to apostolic tradition and practice. Nor need we be surprised that our present Holy Father favors, as did his predecessors, Peter and Paul, a native clergy for the missions. In so doing, Pope and Apostles are demonstrating the transcending universality of the Church of Christ that must draw to her material embrace men of all races and climes.

A native priesthood among all peoples is admittedly one of the essential works of the Church. But is this glorious ambition really possible? Let us concede at once that serious and far-reaching difficulties impede its attainment. To deny their existence or attempt to minimize their extent and gravity would reveal a lack of honesty with regard to the native clergy and at the same time fail to credit properly the divine potency of our faith.

In the eyes of the Church and her faithful, the priest is a privileged being, another Christ. He does the work of Christ among men. In him mind and heart, knowledge and virtue must be equal to the demands of his sublime ministry. But is it reasonable or fair to impose the "burden of the priesthood" on representatives of all races? Would it not overwhelm and crush to weakness many among them?

In some the faint light of intelligence will not permit the assimilation of even the elementary doctrines of Christianity. In others a subtle mentality, nurtured in a centuries-old civilization totally alien to ours, will refuse peremptorily our philosophy and theology and laws of Christian living. Inevitably there will appear the disturbing signs of heresy and schism. They will miss the meaning of the "Oneness of Faith," that precious thing for which St. Ireneus trembled when the Church was young. And if it be a question of moral discipline, how can one dream of inculcating the priestly virtues of charity and chastity in men accustomed to yield without restraint to the allurements of

the flesh or to revel in cruelty and the studied refinements of a luxury-loving world.

This is a portentous psychological difficulty, a fear-laden problem that, viewed from the human standpoint alone, baffles and dismays. Need we be surprised or discouraged? Is it not time and place to remember that we are dealing not with the petty affairs of man, but with the mighty concerns of God? Let us leave, then, the dim outlines of earth and enter the luminous realms of faith. Faith alone, despite every obstacle, will brighten our path and point out reasons for renewed confidence and activity.

Faith teaches us Americans, who but of late years received the ineffable gift of the priesthood and who are now hesitant about sharing it with others, that in no race is human nature so marred by original guilt as to be entirely ruined. There is good even in the pagans. "Latent sancti:" "there are saints hidden among them," wrote St. Augustine in his own vigorous way. In every human heart there are depths waiting to receive the seal of healing and uplifting grace. Did not our Blessed Lord declare that He could of stones raise up children to Abraham? He did make Paul of Tarsus, Hebrew, Pharisee, persecutor of the Christians, into His willing servant, the great Apostle of the Gentiles, the messenger of the universal religion. And the Church, Christ Himself living in His members, took the wayward Augustine, proud, passionate, complacent in his pagan learning, and transformed him into her doctor and priest and exemplary bishop. Successively, she laid hold of the barbarous nations of Europe and, moulding them to her laws and discipline and virtue, ordained their young men priests and bishops; and after them came in due time generations of saints and scholars. Dare we impose limits on the power of grace operating in present-day members of that same Church? Forced by necessity to consider secondary causes, let us not forget that God, the First Cause, directs the progress of all things here below.

The Church, more concerned with the welfare of souls than with theories and learned dissertations, has labored unceasingly for an indigenous clergy. Her history is a constant advocacy of their need. Of course, at certain epochs the flow of ordinations in mission countries has been slow, owing to the circumstances of the times and the fears of the timid. Nevertheless,

it has never entirely stopped. To-day there is not a continent on earth where the Catholic priesthood has not taken root and developed magnificent results, confessors, martyrs, priests, men who by the sanctity of their lives and the lustre of their faith and virtues have reproduced the lineaments of the ideal priestly minister limned by the inspired pen of the Council of Trent.

Thus the Korean Kim, whom his bishop ordained in Shanghai at the age of twenty-four, attempted at the peril of his life, to enter his native land that had been rigorously closed to Catholics and European priests. Discovered and sentenced to death by the mandarins of Korea, he answered warrior bold: "It is for God and my country that I die." In the place of torment he calmly asked his captors, engaged in making final preparations for his death: "Am I now in the correct position?" "No, turn this way," he was instructed. Complying, he murmured: "I am ready". And at the eighth stroke of the axe the head of Andrew Kim, native priest and martyr, rolled in the dust. "Like a lamb, He was led to the slaughter," wrote the prophet. Father Andrew Kim, a native Korean, by his conduct in the presence of those who put him to death reflected the winning gentleness and humility of our Saviour during His Passion. The Church has set him up for the world's veneration, proclaiming him martyr and blessed.

Another native son and model of priestly virtue is the celebrated Annamite, Peter Trimm, better known as Father Six. As a youth in Tongking he witnessed the horrors of the persecution unleashed against the Christians by the emperor Tu-Duc. In 1858, while still a deacon, he was beaten with whips and tortured with heated tongs for refusing to deny his faith and trample underfoot its standard. This courageous Annamite, who cherished the Gospel more than life, had a fine regard for the civilization in which he was born and received his secular training. His loyalty alone in 1860 saved for the emperor the besieged fortress of Lang-Son. He wore the blue robes of the mandarins, but on it, embroidered in the place of honor, was the sign of the cross. Catholicism and patriotism are marvelously united in this apostolic Annamite who, on his death in 1879, left the parish of Phat-Diem of which he was shepherd with five times more Christians than he had found on his arrival there. So firmly had he implanted the faith in his people that Pius XI

would one day make his parish church a cathedral and entrust it to the first native Annamite bishop.

When Andrew Kim and Father Six were preparing for the priesthood, the Church faced a perilous existence in the Far East. In China and Annam persecutions raged at white heat. The seminaries in which a handful of heroic youths gathered for prayer and study were very often not more than a portable home that could be moved at a moment's notice to escape the fickle designs of the cruel viceroys, or a Chinese junk that glided silently along the tributaries of the Red River.

With the last half of the nineteenth century came a favorable turn in the Church's position. A certain grudging liberty was allowed her, due to the intercession of European powers. She insisted on and obtained guarantees for the Christians and their clergy. The bishops and their missionaries must utilize at once their newly acquired liberty and with eager hands direct their best efforts toward the seminaries. They must also set to work to provide permanent houses of study and, assembling therein as many promising young men as possible, supply them with a thorough and ably administered clerical training. The Church, as Pius XI masterfully stated in his *Rerum Ecclesiae*, never wished that the native clergy be hastily prepared for their sacred functions, nor considered them in any sense inferior to the foreign missionary as merely following up or, as it were, completing his work.

To found a numerous clerical student body and expertly train the best among them so as one day to assume the tremendous responsibilities of the priesthood called for not only liberty but zeal and learning on the part of the professors. It required, too, material resources with which to buy food and books. Where obtain the money necessary for so costly a program? Deduct it from the mission budget, or from the limited subsidies supplied by the Society for the Propagation of the Faith? This procedure would result in depriving the missions of what was absolutely necessary for the work of evangelization. The opening of a seminary would eventually mean either the curtailment of already established mission activities or the closing of certain mission posts. In other words, to ordain a priest on some far-off day meant checking the mounting tide of baptisms.

In 1889 Bishop Cousin of Nagasaki, his heart torn with anguish over the plight of his native seminarians, confided his fears and anxiety to two Catholic women of Caen, France, Stephanie Bigard and her daughter, Jeanne. He laid bare his grief that he was obliged for lack of funds to refuse promising natives, applicants for his seminary, and implored these two ladies to help him and interest other generous souls in his work. "Alas," he concluded, sorrowfully, "I am in Japan and France is far away."

The Vicar Apostolic of Nagasaki did not reckon on the steadfastness of the Bigards, their profound faith and ardent piety. Alone in life following the tragic death of their son and brother, they had heard of the burning mission problem of the native clergy and they determined to labor for their development and training. The appeal of Bishop Cousin gave impetus and direction to their aims, enlightening them at the same time concerning the desperate needs of the Church in the Orient. Henceforth, these two women will have but one thought, one consuming desire, namely, to support native candidates for the priesthood in Asia, in Africa, wherever bishops will plead for help, or wherever they can send material assistance. And to make that desire effective, they will undertake a door-to-door campaign for the "Work of Native Seminarians," as they called their enterprise.

Many and serious trials were to put the seal of divine favor on their initial efforts. A servant woman robbed them. They were considered "singular" and niggardly because of their poverty of living. The clergy, somewhat vexed at their absorption in extra-parochial endeavors, questioned their sincerity. It is not surprising that the circle of their co-workers became restricted, their revenues correspondingly meager. The encyclical of Leo XIII, addressed to the Bishops of India on the founding of the Papal Seminary in Kandy, brought them a renewal of hope and consolation. The work was emerging from its swaddling clothes and gradually assuming the character of an official ecclesiastical activity.

Jeanne, whom no difficulty could deter, made a searching study of the native clergy. With the aid of a small legacy, she travelled throughout France seeking the support of those bishops who still remained unresponsive to her first appeal.

She even dared to ask recognition from the Ministry of the Interior, then presided over by the anti-clerical Combes. The foundresses, although repulsed by the French Government, were resolved to establish their project on a firm and permanent basis. Sensing the dangers that threatened in France, Jeanne, following the death of her mother in 1903, transferred the work to Switzerland and when her own health weakened, confided it to the Franciscan Missionaries of Mary. A year later, her intellectual powers became clouded and finally left her. God had asked the supreme sacrifice—total self-effacement. There are certain qualities in the lives of these devoted women that deserve special mention.

Comprehensive grasp of the problem with its attendant difficulties were displayed in the drafting of the articles of the constitution. A no less clear perception of the need and agency of native priests prompted them to make their work enduring and eventually hand it over to the Franciscan Sisters of Mary. The mother had the calm force and self-reliance of the successful lay leader. She possessed a relish for action and a strong determination to proceed in a chosen course, whatever sacrifices it might entail. The daughter had the invincible heart and persevering coöperation of a trusted associate.

Jeanne, though she never ceased to deplore the narrow horizons of certain churchmen, never in her correspondence mentioned names, but always ended on a note of Christian charity, or with a soulful plea to rise to the missionary ideals of the Church. "Let us always be Catholics, true Catholics. And let us pray earnestly for the future of the missions that they may prosper, not according to the designs of human wisdom, but according to the wishes of the Lord Christ. In our day, we think only of statistics—so many baptisms, so many conversions, etc., and Rome keeps repeating 'We would much prefer to see the ordination of one native priest'—meaningful words—on which no one meditates, but which brought into being the Work of St. Peter the Apostle."

Zealous and thoroughly Catholic though they were, their work was, humanly speaking, foredoomed to failure, and rash indeed would it be to have predicted that it would have taken root and produced in time worthwhile results. People were indifferent first of all to its purpose, the native clergy. Many

opposed, and not a few good Christians viewed them with suspicion. These valiant women, however, to whom Heaven had not vouchsafed the gift of making friends, must, in order to strengthen their work and extend its influence, attempt to win over the Church of France. The times were most trying: anti-religious forces loosed upon the country, God banished from the schools, and the eldest daughter of the Church making ready for a final break with the See of Peter.

This seemed assuredly no time to go about begging blessings and alms for yellow and black seminarians. Instead of dividing their energies or directing them into more or less doubtful channels, would it not be wiser to gather all their resources and open Catholic schools in populous towns or remote villages? Faultless reasoning, no doubt, to ordinary folk, but all unavailing when invoked to arrest the zeal of the Bigards.

Following the World War the Society entered upon a new and more important development. Benedict XV with apostolic foresight envisioned the bright prospects opening to the Church. He understood, too, the lamentable state of the missions. The lack of native priests and of seminaries wherein to train them forced the mission problem into startling prominence. In his encyclical *Maximum Illud* he outlined an entire mission campaign. Seeing in the *Opus Sancti Petri* sources of unlimited help, he transferred its headquarters to Rome and commended its objectives to mission friends the world over. The heroic sacrifices of Jeanne and Stephanie Bigard had indeed borne fruit and their years of trial and suffering were blessed in the final triumph of their work.

To celebrate fittingly the Golden Jubilee of the Society and at the same time to perpetuate the names of its foundresses, it is proposed to erect a native seminary in the Vicariate of Onitsha, West Africa, to be known as the Bigard Memorial Seminary. The Holy Father has asked us priests of America to contribute a portion of the costs of this undertaking, namely $50,000.00.

American Catholics will, we feel, gladly lend a helping hand to this pontifical Society, that since its foundation has financed the formation of 85% of the 7,000 native priests now exercising the sacred ministry. There is no opposition between the Society for the Propagation of the Faith and the work of St. Peter the Apostle. Both are striving for the same end,

the evangelization of the world, though each uses ways and means proper to itself. The Society for the Propagation of the Faith is and must always remain the principal mission-aid society because it seeks to satisfy the general needs of all the missions. The Society of St. Peter the Apostle is the foremost work which is concerned with their particular needs. Since the native clergy are the first instruments in spreading the faith and ensuring its survival, the work of their recruitment and training takes precedence over all other forms of mission activity. This follows from the fact that the specific object of the apostolate is not to make converts or save souls but to establish the visible Church on a permanent basis in every country with its own clergy and hierarchy.

What then should be our attitude with regard to its progress and support? The Work should be introduced into every diocese. It should not enjoy a mere paper existence. There are thousands of Catholics ready to pray and sacrifice in its behalf if its merits were made known to them. And thousands more are financially able to imitate the example of its present American benefactors and carry on their generous traditions. Meanwhile, as the watchman in the night, the Society of St. Peter the Apostle is crying out to our fellow Catholics: " The hour of the native clergy is coming, the first flush of a new dawn . . . and what are we doing? "

JOSEPH M. LYNCH.

New York City.

HOW MANY USE THE MISSAL FOR THE LAITY?

To the Editor, THE ECCLESIASTICAL REVIEW.

It might be that some of your readers would be interested in this very slight survey of the growth of missal-using. The thing grew out of the fact that each day we thought it became a little clearer that the *Leaflet Missal* had served its purpose and must soon pass into whatever limbo deceased publications go. It had completed eleven years. As close as we can figure it had printed about 17 million copies. It would be lovely if one knew that it had taught 17 million people to use a bound missal. Of course, it has done nothing of the kind. Just how many it has, is anybody's guess. I guess about 3 million.

It is inevitable that the *Leaflet Missal* should cease to exist. It kills its own growth. When people have used it for a time they graduate to a bound missal. I know this to be true in so many cases that I can safely say that those who do not so graduate are but two classes of exceptions: first, those who simply cease and go back either to a prayer book or the rosary or to nothing again; second, those who persist in using the *Leaflet* because of its convenience. This latter is an extremely small class.

What usually happens is this: a pastor distributes them at the church door. People slowly begin using them and as slowly begin acquiring bound missals, or else a great number are bought and placed permanently in the pews. Many say readily that the *Leaflet* is an excellent instrument to use in this sort of work, and that is exactly why we designed it.

Well, we wanted to find out how completely the United States was sold on the missal. So I wrote to all the publishers of missals, asked them to tell me how many missals they had sold, explained why I wanted to know.

If every possible user had a bound missal they should have sold, I guess, about 15 million. Say we have 22 million Catholics. There just might be 15 million out of that 22 who are capable of using a missal, in theory at least.

It was also of interest to know how the growth in sales had been. So I asked them to tell me how many they had sold in the 20's (1920-1930), and how many in the present decade. Only two publishers were selling missals in the 20's, but they show an interesting comparison. Mr. Kenedy reported sales for the first ten years at 38,833 copies; and for the second 9½ years sales were 745,563—18 times as many! The Macmillan Company reported something similar: from 1926 to 1930 they sold 7000; from 1930 on they sold 77,000.

These are only two instances, but they certainly show direction and speed. And Mr. Kenedy was gracious enough to say he believed the *Leaflet Missal* had a good deal to do with it.

Four other publishers answered. All of them had begun to publish missals after 1930. They are: The Edward O'Toole Co. (since 1936), 342,000; Malborne & Co. (since 1934), 600,000; C. Wildermann Co. (since 1935), 275,000; Confraternity of the Precious Blood, Brooklyn (since March 1938), 1,200,000 copies. Some two or three publishers of note did not reply.

All these figures together add up to 3,285,396. One may surmise that the missing figures would bring it up around or above 4 million. It would be consoling to be sure that even 4 million Catholics were using missals, but there are two factors involved that no one can estimate: how many are thrown out or burned, and how many are simply not used.

But taking these figures as very rough, it seems pretty safe to conclude that about one-fourth of possible missal-users may actually be using missals.

With the conclusion it became apparent that the *Leaflet* should not go to limbo but stay in the world where it still had a job to do. At present its weekly circulation is 28,000. It has always stayed near that figure. Perhaps more money spent in promotion would increase it, but it operates on such a narrow margin of profit that it has no more money to spend on promotion. I admit this sounds like an advertisement, but, if they get in "plugs" on the radio, I cannot see why I cannot get one in here.

Finally, we think everyone should be heartened. Such progress in ten years is nothing to be snubbed. But there still remain at least 10 million persons. We need a bigger circulation of *Leaflet Missals* and more and better bound missals. All our many forms of Catholic Action are admirable enough, but one has only to read the books of Dorothy Day to understand how all these things begin from and return to the Mass.

PAUL BUSSARD,
EDWARD F. JENNINGS,
Editors.

The Leaflet Missal,
55 E. Tenth Street,
St. Paul, Minnesota.

THE ETIQUETTE OF INFORMATION, PLEASE.

To the Editor, THE ECCLESIASTICAL REVIEW.

On those rare occasions when they feel the need of expert advice, and on those rarer occasions when they recognize they are not authorities in every field, it is very correct and commendable in our brother priests that they write and ask for guidance

from some authority in the matter. But there are a couple of aspects of their procedure in which our clerical brethren are not quite so correct and commendable. One is the tendency to write R.S.V.P.D.Q. in invisible ink all over the petition for information. Another is the failure to include return postage. Of the two, the latter is the more serious lapse from Christian courtesy. Rarely is the expert consulted, unless it be in the field of the law or medicine offered any remuneration for his time and trouble. Although this fact can not fail to be noted by those consulted—especially in these days when radio programs make such liberal rewards to bright people who can guess, after three cues, which way the Mississippi river flows—that is not the complaint being made here. It is the imposition of neglecting to include return postage which annoys and this annoyance is not at all unreasonable. I respectfully submit this communication to the consideration of the clergy, feeling sure that when their attention is called to the matter they will recognize the reasonableness of the complaint. The writer, incidentally, is not an authority in any field, and consequently not a sufferer from the practice mentioned above.

J. J. H.

IS WEDNESDAY OF HOLY WEEK A DAY OF ABSTINENCE?

Qu. In the February number of the REVIEW, 1939, at page 108, it is stated that the "Wednesday of Holy Week is *not a* day of abstinence". As this statement has stirred up much discussion, I venture to ask you to give us the benefit of further study of this point. The Lenten regulations for the year 1940 will soon be proclaimed and the question is therefore of great timeliness and a very practical one.

Resp. The basis for the assertion that Wednesday in Holy Week is not a day of abstinence, is the special indult of the Sacred Congregation of the Council, 26 January, 1938, granted to the Archbishop of Saint Louis, as cited in the Lenten Pastoral Letter of the Archdiocese of Saint Louis under date of 18 February, 1938. Section one, paragraph two of this Pastoral Letter reads as follows:

> The law of abstinence must be observed on all Fridays and Ember Days throughout the year, on the Wednesdays of Lent (except Wednesday in Holy Week), on Holy Saturday until noon, and

on the vigils of: Pentecost, the Assumption of the Blessed Virgin Mary, All Saints' Day and Christmas. (Canon 1252 § 2 and Special Indult S. C. Council, 26 January, 1938.)

The corresponding section of last year's Lenten Pastoral Letter (11 February, 1939) of the same Archdiocese is a verbatim transcription of the above cited passage. In both Pastorals, therefore, the authorities given are canon 1252 § 2 for the days of abstinence prescribed by common law, and the special indult of the S. C. Council, 26 January, 1938, for the exceptions to the law.

It may be urged that a change in the indult which the Archbishop of Saint Louis received can hardly be considered to apply to other dioceses. It is true that the change in the indult imposes no obligation on the Ordinaries of other dioceses. But it does offer them a norm according to which they can proceed safely to use the added privilege accorded by the change to the Ordinary of the first instance. Thus it would seem to follow that, in virtue of an indult to one Ordinary declaring Wednesday in Holy Week a non-abstinence day, the question can be considered definitely settled as far as the moral and canonical implications are concerned.

It is also worthy of note that the indult permitting Ordinaries to transfer the Lenten abstinence of Saturday to Wednesday, with the exceptions noted in the indult, is of its very nature a privilege. Now canon 69 states that no one is forced to exercise a privilege granted in his own favor, unless the obligation arises from another source. In commenting on this canon, Vermeersch-Creusen (*Epit. Iur. Can.*, vol. I, 1937, p. 160, n. 184) observes that the Code distinguishes between two types of privileges: the first, " privilegia mere in cuiuspiam favorem concessa," and the second, " privilegia quae propter communem causam communitatis vel classis ad quam quis pertinet concessa sunt." With the first type we are evidently not here concerned. Of the second type, to which the indult in question pertains, Vermeersch-Creusen says: "Aliorum privilegiorum usus necessarius est *quantum* ipsius societatis ad quam pertinemus *interest*."

Following this argumentation it seems that the Ordinaries would be fully justified in not exercising the privilege of the indult in Holy Week, that is, in not transferring the *half-day* of

abstinence on Holy Saturday to the *full day* of abstinence on Wednesday. Such a transference does not redound to the "interest" of the community, but on the contrary imposes a stricter obligation on the faithful than common law. Nevertheless, in many dioceses an even more stringent regulation is imposed in that both Wednesday and the forenoon of Saturday in Holy Week are considered days of abstinence. Thus in both instances the indult ceases to be a privilege and becomes a burden; and according to a well established axiom of canonical procedure "odiosa restringenda sunt". Furthermore, it appears from the intrinsic nature of the case that Ordinaries can suspend, or simply not invoke, the indult in Holy Week and allow common law to have effect, without the need of applying for special faculties to do so. In this way the question can be solved independently of any supplementary indult.

As regards any conflict that may be seen between the workingman's indult and that which transfers abstinence from Saturday to Wednesday, the following solution is submitted:

1. If in a given diocese the Wednesday in Holy Week is *not* considered to be a day of abstinence, there would be no conflict, seeing that both those who are entitled to enjoy the privilege of the workingman's indult and those who are not so entitled would be obligated to observe the abstinence of the forenoon of Holy Saturday.

2. If, however, in a given diocese the Wednesday of Holy Week is taken to be a day of abstinence, it would seem that those with the workingman's privilege would not be obliged to abstain on this Wednesday; for, according to the terms of the workingman's indult, only the canonical days of abstinence in Holy Week are of obligation, and these are, under the Code, Good Friday and the forenoon of Holy Saturday.

OUR LADY REPRESENTED IN THE HABIT OF A RELIGIOUS ORDER.

Qu. The statement is frequently made that there is an ecclesiastical prohibition against representing Our Lady in the proper habit of any religious order. I have not been able to find such a decree, and if there is one, it seems to be generally disregarded. Perhaps you will be kind enough to help me in the difficulty.

Resp. The Council of Trent (Sess. XXV) spoke against unusual representations of our Lord, the Blessed Virgin, and the Angels and Saints. This is the basis of a Constitution of Urban VIII, *Sacrosancta Tridentina Synodus*, 5 March, 1642. In this Constitution the Pope very clearly and in detail prohibits the exposition of a statue or image of the Blessed Virgin in the habit of a religious order. The Pope vigorously demands that statues, etc., not in conformity with his Constitution be removed and destroyed or changed to the representation customary in the Church. Severe penalties were threatened even against highly privileged orders, congregations and societies, civil or military, breaking this ordinance. Ordinaries and legates were authorized to give effect to this Constitution. No appeal could be considered. With the Council of Trent, this Constitution is numbered among the sources of the law in Canon 1279 § 1.

Later, Pope Benedict XIV in his letter *Sollicitudini*, 1 October, 1745, and Pope Clement XIII, in his Constitution, *Inter Multiplices*, 11 December, 1758, condemned unauthorized representations of our Lord and the Saints.

The Sacred Congregation of Rites has likewise issued decrees in this relation. A year after the Constitution of Urban VIII, the Sacred Congregation repeated the prohibition of the Pope in regard to the use of a religious habit. This decree is No. 824. In this decree is found a discussion of reasons advanced for the supposed antiquity of certain representations of the Blessed Virgin. The Congregation did not admit the cogency of these arguments. Other pertinent decrees are Nos. 879, 3059 and 3818.

One exception to the rule of Urban VIII is found in the decree No. 3326, § 2. This decree tolerates a representation of the Blessed Virgin seated among the religious of the Order of the Blessed Virgin for the Redemption of Captives. The image recalls a miracle and represents the Blessed Virgin reciting the Divine Office with the religious. But even this tolerated image was forbidden to be exposed for veneration on the altar.

A PARISH PRIEST PREACHES HIS OWN FUNERAL SERMON.

Katholische Kirchenwoche of Stuttgart, Germany, in its issue of 9 April, 1939, reports a remarkable happening which proves that the care of a parish priest for the souls entrusted to him extends at times, as it were, even beyond his grave.

There died recently in Penting, diocese of Ratisbon, Dean Aloysius Gruber, for many years pastor of the place. At his funeral the celebrant remarked that the deceased had expressed his wish to have no eulogy preached at his grave, as it serves no purpose to praise human actions on which the all-knowing God has given His final verdict and Amen. Then the celebrant read a message which the deceased pastor had left for his parishioners. Among other things it said:

> Dear Parishioners:—I have been judged and my eternal lot has been decided by God. You however still are living in this vale of tears and holding your eternal destiny in your hands. I have had to give an account, how I walked before you, whether I announced God's word to you, instructed your children in the Catholic faith, visited your sick and gave you an opportunity for the reception of the Sacraments. Great and heavy was my responsibility. By the time this reaches you I shall have met a merciful judge. You still are walking on this earth. It rests with you to comply with your Christian duties and to keep God's commandments or to neglect them; it rests with you to mind the admonitions of your pastor or to close your ears to them; it rests with you to receive the holy Sacraments or to live without them, to visit the church or to shun it, to coöperate with God's grace or to resist it. Oh, listen to these last admonitions which your departed pastor addresses to you from his very grave out of love and solicitude for your immortal souls! Keep God's commandments and shun sin! Make frequent use of the means of grace of our holy Church and follow the inspirations of your conscience and of your Guardian Angels! May God grant that we all find a mild, merciful judge and meet some day in our eternal home!

This last exhortation of the deceased pastor to those committed to his care made an exceedingly serious and profound impression upon the congregation; deeply moved they left the resting place of their pastor gone from them forever.

JOSEPH H. WELS, S.J.

St. Francis, South Dakota.

INTERRUPTION "PER QUADRANTEM" OF SACRAMENTAL FORM.

Qu. If I remember rightly, Tanquerey in his Moral Theology mentions that the sacramental form may be interrupted "per quadrantem" without endangering validity. What is the meaning of "quadrantem"?

Resp. If by the phrase sacramental form the inquirer means the form of any of the Sacraments other than Matrimony, an interruption of fifteen minutes ("per quadrantem") would certainly invalidate the Sacrament. Tanquerey in his *Synopsis Theologiae Dogmaticae* (vol. III, p. 253) says that an interruption long enough to recite the "Miserere" would certainly invalidate the Sacrament, whereas a brief moment's coughing would not. The safer opinion is always to be followed.

MAY BISHOP PERMIT HIS AUXILIARY USE OF THRONE?

Qu. In volume I, at page 48, of his *Caeremoniale*, Moretti says:

1. "Episcopus Ordinarius permittere potest usum Throni cum baldachino in suo territorio, non vero in Ecclesia cathedrali, cuique Episcopo, nulla exceptione facta."

2. "Episcopus Ordinarius gaudet iure cedendi Thronum etiam in Ecclesia cathedrali alteri Episcopo qui not sit ipsius Coadjutor aut Auxiliaris aut Vicarius Generalis aut etiam Dignitas seu Canonicus in illius Ecclesiis; . . ."

From the above, it is quite clear that an archbishop may not permit his auxiliary bishop the use of the throne in his cathedral church. But from the words "nulla exceptione facta," would you permit his auxiliary bishop the use of the throne for a Solemn Pontifical Mass or a Solemn Mass, *Coram Pontifice*, in any church of the archdiocese, with the exception of the cathedral?

Resp. The concession of the episcopal throne is the subject of decree No. 4023 of the Sacred Congregation of Rites. By this decree a bishop was permitted to concede his throne to another bishop, provided the throne was not conceded to the bishop's coadjutor, auxiliary or vicar general. Canons of the diocese were likewise excluded. No distinction is made in this decree between the cathedral church and the other churches of the diocese where a throne may be erected. This was the rule until the Code of Canon Law was published.

The Code of Canon Law has made no change in this rule (cfr. can. 337, § 3). Moreover, in reply to a question concerning the import of decree No. 4023 in the light of the Code, the Sacred Congregation of Rites said (26 November, 1919; decree No. 4355) the decree remained in force. The conclusion then must be that the coadjutor, auxiliary bishop, etc., cannot be conceded the use of the throne in his own diocese. It is incongruous at least in this matter to distinguish between the cathedral and other churches. The difference is in the permanence of the throne. The same significance is found wherever the throne may be erected in the diocese.

Moretti, however, in his *Caeremoniale*, Vol. I, p. 48, does make this distinction, apparently permitting the use of the throne in all churches, except the cathedral, to all bishops. He claims a distinction is valid if one compares the decree (4023) and canon 337. This can scarcely be admitted. The Congregation said the decree remained in force as it stood 12 June, 1899. Hence no coadjutor, auxiliary bishop etc., can use the throne in his own diocese.

BLESSING OF THROATS ON SAINT BLASE'S DAY.

Qu. In blessing throats on the feast of St. Blase, is it licit and valid to use the blessing in the plural form? It would shorten the labor of blessing the throats of thousands on that day if the minister were permitted to use " liberet *vos* Deus a malo ". We may use the plural form in so many other cases, even at times in absolving, that it seems in order to use it in this instance.

Resp. The Ritual indicates precisely how the Blessing of St. Blase is to be given. Since the chin of each recipient of the blessing is to be touched, no plural blessing can be admitted. The text of the rubrics reads in part " sub mento gutturi cujusvis benedicendorum ".

By a decree of 20 March, 1869 (No. 3196) the Sacred Congregation of Rites approved for the blessing of throats the following short formula: " Per intercessionem B. Blasii liberet te Deus a malo gutturis. Amen." But this concession was revoked on 1 February, 1924, by another decree of the same Congregation of Rites: "Adhibeatur ubique oratio et formula Ritualis Romani " (No. 4387, ad 2).

In the various editions of the official *Rituale Romanum* there has never been any other formula given but the long one, as follows: " Per intercessionem sancti Blasii, Episcopi et Martyris, liberet te Deus a malo gutturis, et a quolibet alio malo. In nomine Patris, et Filii, et Spiritus Sancti. Amen."

This rather long prayer takes up a long time for the blessing of throats in large parishes where many people wish to have their throats blessed. Perhaps our American Ordinaries will ask for an indult reinstating in their dioceses the use of the short form. They have not yet obtained this permission.

USE OF SHORT FORM FOR EXTREME UNCTION.

Qu. On a sick-call when there is need for hurrying, e. g. an ambulance waiting, is it absolutely necessary to say and to repeat the Confiteor, Indulgentiam, etc.? Would it be permissible to use the short forms?

Resp. The Ritual provides for a shorter form in administering the Sacrament of Extreme Unction and in the bestowal of the Apostolic Indulgence. However, a real necessity arising from the condition of the penitent is required in order that these forms may be used. An estimate of this condition will, of course, depend on the priest. Delays caused by doctors or hospital internes can scarcely justify the use of these shorter forms. (Cf. Rit. Rom., Tit. V, Cap. I, No. VI.)

MASS WITHOUT A SERVER.

Qu. Is it permissible, *sola devotionis causa,* to celebrate Holy Mass in the United States without server?

Resp. Canon 813, § 1, states that a server is necessary for the celebration of Holy Mass. Moral theologians maintain that this precept binds *sub gravi.* (Cf. Aertnys-Damen; *Theol. Moralis,* Vol. II, No. 260, 10th edition.) A consideration of the examples used by moral theologians precludes a Mass celebrated merely for devotion. Hence a custom contrary to the canon cannot be praiseworthy. Of course, an indult or a privilege can be granted by the Holy See, and such privileges have been granted in the United States.

REASONS FOR BINATING.

Qu. 1. Suppose a parish house of religious, serving as a rest house for missionaries, these missionaries are tired and in need of rest and wish to say their Mass privately at a later hour. Is this a sufficient reason for the priests of the parish to binate so as not to interfere with the resting missionaries?

2. Mass is said each morning in a convent of sisters adjoining the rectory of a religious house. In order to say Mass there on a Sunday, the priest must binate. Is he permitted to do so, as these sisters, a dozen in number, can conveniently attend Mass and receive Holy Communion in the church, a short distance away?

Resp. 1. Considering the response in last November issue of the REVIEW, it would appear that the reason given in the query is not sufficient to allow the priest to binate. The Ordinary's power to permit bination is limited and must be exercised within that limit. The Ordinary would scarcely consider the convenience of priests equivalent to a scarcity of priests.

2. An actual necessity must exist before bination can be permitted. In the case proposed, necessity does not appear, and it would appear that bination should not be permitted. The daily convenience of Mass in a chapel should (on Sundays, etc.) yield to the law in canon 806.

MAY CONVERTS ENTER RELIGIOUS NOVITIATE?

Qu. Among those excluded from entering a religious novitiate by canon 542 are " qui sectae acatholicae adhaeserunt ". Are all converts from Protestantism excluded from entering a religious novitiate by this canon?

Resp. In October of 1919 the Code Commission replied, " Negative, ad primam partem; affirmative, ad secundam," to the following query. " Utrum verba *qui sectae acatholicae adhaeserunt* canonis 542 sint intelligenda de iis, qui gratia moti ex haeresi vel schismate, in quibus nati sunt, ad Ecclesiam pervenerint; an potius de iis qui a fide defecerunt et sectae acatholicae adhaeserunt." Therefore only those who had been Catholics, but who had fallen away and joined a non-Catholic sect, are excluded. Those born or brought up in heresy or schism and converted to Catholicity do not come under the prohibition.

MEASUREMENTS OF ALTAR LINENS.

Qu. Are there any prescribed minimum or maximum measurements for amice, corporal and purificator? What is the proper color for the crosses on these linens?

Resp. No dimensions are prescribed by the rubrics or by the Sacred Congregation for amice, corporal or purificator. Liturgical writers, moreover, are not in agreement on the subject, most of them being content to say that these linens should be large enough to serve their purpose. Some writers recommend the *Instructiones* of St. Charles Borromeo for Milan, pointing out that they have had general acceptance for several hundred years.

Translated into inches, the recommended dimensions are: *Amice*—32 x 21 inches, small cross in middle about one inch from top, string 56 inches. *Corporal*—20 inches square, exclusive of lace, which is permitted but not of obligation. A small cross may be placed in the center, but if it is of needlework must be in front where the host does not rest. *Purificator*—12 inches square. A small cross may be placed in the center to distinguish the purificator from the finger towel. It is not of obligation, though it is prescribed by St. Charles.

There is no prescribed color for the crosses. If painted or drawn with marking ink they are usually red, but sometimes black. The needlework crosses are often white or red, rarely black.

MARRIAGE MEMORANDA FOR THE PARISH ARCHIVES.

To the Editor, THE ECCLESIASTICAL REVIEW.

It may be that the following form, which I was glad to chance upon recently, may hold a good suggestion for my confrères. What seems to commend it especially, is the affidavit at the end, as it may prove an escape from a summons before a matrimonial court, and an embarrassing questioning, because of a faulty memory. The Memoranda are filed in the parish archives for possible future reference.

J. M.

CHURCH OF _____

_____ 19

MARRIAGE MEMORANDA

BRIDE

Name _____

Occupation _____

Address _____

Parish _____

Date of Birth _____

Place of Birth _____

Church of Baptism _____

Date of Baptism _____

Father's Name _____

Mother's Maiden Name _____

Former Marriage? _____

GROOM

Name _____

Occupation _____

Address _____

Parish _____

Date of Birth _____

Place of Birth _____

Church of Baptism _____

Date of Baptism _____

Father's Name _____

Mother's Maiden Name _____

Former Marriage? _____

Organ _____ Singer _____

Dispensation to be applied for? _____

Banns to be published _____

To be married _____ at _____

_____

Names of Witnesses _____

_____

Priest _____

We, the undersigned parties, hereby solemnly swear that neither is entering marriage under any compulsion whatsoever; that neither has any intention of avoiding children; that neither has any intention of obtaining a divorce in the event that this marriage should turn out unhappily.

_____

_____

Sworn to and subscribed before me, this the_____day of_____, 19____.

REV._____

Ecclesiastical Library Table

CHAPTER REARRANGEMENTS IN ST. JOHN'S GOSPEL.

By a curious coincidence the same technical fact, known for some time, has been applied simultaneously by two different authors to the problem of the universally attested chapter arrangement of St. John's Gospel. In England, E. F. Sutcliffe, S.J., published a book [1] to vindicate the theory of a two-year public ministry of our Lord; and in order to substantiate a transposition of chapters five and six of St. John by some means extrinsic to the text, he found a possible way to offset the witness of all known manuscripts to the present order by supposing an accidental inversion of chapters in a codex (or book form) manuscript before the latter was bound. In Valkenburg, B. Brinkmann, S.J., wrote an article [2] for the *Gregorianum* (Rome), and used the same codex type to substantiate the transposition not only of chapters five and six, but also of two later pairs of chapters. Both writings appeared in the spring of 1938.

Various internal indications seem to point to an inversion of chapters five and six in our present arrangement, and also—according to some authorities—of the pairs, chapters 13-14 and chapters 15-16; but since all known manuscripts from the second century onward witness only to that order with which we are familiar, scholars have been faced on the one hand with the strong probability that a mistake has occurred, and on the other hand with the emphatic evidence of the manuscripts that no such mistake has occurred. The fact mentioned above is the first plausible effort to uphold the internal evidence of the text without denying the evidence of external witnesses.

Such manuscripts as have come down to us from antiquity are either in rolls or in book form. The papyrus roll (*volumen*) was the form used in the writings of the classical periods of both Greek and Roman literature, and it continued in use down

[1] *A Two Year Public Ministry*, by E. F. Sutcliffe, S.J. (Burns Oates & Washbourne).

[2] "Zur Frage der ursprünglichen Ordnung in Johannesevangelium," *Gregorianum*, vol. XX, fasc. 1, 1939.

through the earlier centuries of the Christian era. Obviously any original disarrangement of chapters was impossible in so continuous a script. But more recently, due to archeological findings and to a closer study of the papyri which have come down to us, the conviction has been established that, whereas pagan literature continued to use the papyrus roll, Christianity from the beginning was partial to the codex or book form of leaves and pages such as is familiar to us in present-day printing. Such a form might, under specific conditions, suffer a disarrangement of chapters before being bound; once bound in a wrong order, it could be the explanation and the perpetuation in subsequent copies of the apparently false order of our present arrangement.

In order to appreciate better the possibility of the situation as envisaged by the two writers, as well as to understand the difficulties which beset it, some knowledge of the earliest book forms is essential. Two materials were used — vellum and papyrus. The former was known before the Christian era, but apparently did not come into use for important books much before the fourth century of the present era; and since we are concerned with a period not later than the end of the first century, we may disregard consideration of vellum as a material. The other material, papyrus, labored under a handicap to which neither vellum nor present-day paper was subject, namely its length from top to bottom; its greatest length (which was likewise very unusual) would not exceed fifteen inches, which was insufficient to allow for a folding from top to bottom. But it was made sufficiently wide to allow a folding from side to side; and in this way a single sheet could be folded into two leaves of four pages, like the modern newspaper.

Single sheets of papyrus were formed into books in either of two ways: by juxtaposition of double fold to double fold, so that the numeration of a single sheet folded into two leaves of four pages would be consecutive (1, 2, 3, 4), or after the manner of the modern newspaper, in which the first fold would carry the first two numbers and the last two numbers of the completed book. Father Sutcliffe visualizes a book acccording to the first format, while Father Brinkmann makes his calculations on the second type. While neither arrangement wholly satisfies the problem involved, the first style seems preferable.

Before we examine the reconstructions of each writer, it will be of interest to note certain striking coincidences in the comparative lengths into which the Gospel of St. John may be divided. If we follow a modern standard text, such as Nestle's, and use the letter rather than the word as the norm of measurement (since in the oldest text there would be no space allowance between words), the following rough estimates arise: [3]

1) the two sections, cc. 1-4, and cc. 17-21, have each about 13,300.
2) c. 5 has about 3680, while cc. 15-16 have about 4580.
3) c. 6 has about 5670, while cc. 13-14 have about 5300.

In the arrangement of lines, letters, and columns, known codices vary greatly; the number of lines to a page, for instance, varies from seventeen to fifty in the codices of the Chester Beatty collection, and even within a single manuscript the number will fluctuate. The same may be said for the number of letters to a line, while the number of columns to a page varies from one to four. Hence the problem of placing a definite number of letters within a given space is resolvable with little difficulty.

Father Sutcliffe, whose main thesis calls for an interest only in the earlier transposition of chapters (5 and 6) supposes a manuscript of juxtaposed double leaves, numbered consecutively, in which three chapters at least (5, 6, 7) would begin with the first page of a double leaf; in such a case, since each of the two chapters, 5 and 6, begins with the same words, μετὰ ταῦτα, and would be complete within the space of its own double folds, a transposition of the two before they were bound into a single book is a likely possibility. Once the error is fixed by binding, all subsequent copies would perpetuate the error. Not quite so felicitously the author offers as a possible confirmation of his reconstruction the transposition of verses 14-23 after verse 24 in chapter 18; here he visualizes not a double fold (as previously), but a single sheet of two pages; we should have to imagine a double fold torn in half—a very unlikely thing before binding —and would have to consider verse 24 in the original to have been written after verse 13 at the bottom of the preceding page (in which case there would be no need for the surmise of a torn page), or to have existed all by itself on a complete subsequent

[3] No account is taken of abbreviations, as these seem to be of later date than 100 A.D.

leaf (otherwise there would be no place for the insertion of the torn page).

An observation or two will serve to indicate some of the difficulties which remain to be solved before the theory becomes more than a mere possibility. As far as our present knowledge goes, it seems to have been the custom to number the pages of the manuscript; such numbering would render any such transposition as is visualized practically impossible. A second difficulty arises from the fact that there is question of transposing not one fold with another, but three contiguous folds with four others; such a disarrangement would be a rather big " accident ". However a curious fact noted by Kenyon [4] with respect to the codex p. 45 may hold the answer to this difficulty: he remarks that over and above the two pairs of holes close to the folding line, used for the threads binding the manuscript, there is another and smaller pair near the top of the page; while suggesting that this pair might have been used to reinforce the binding, he admits that the real meaning of the holes is not clear. Might they not have been used to sew together temporarily as a unit prior to binding such a series of double leaves as might form a unit in themselves? If such were actually the case in our present instance, transposition would be rendered comparatively easy, since each unit would begin with the same words.

Father Brinkmann's reconstruction is wider in scope and more complicated in its mechanical requirements than that of the English author, since he seeks to provide a solution for two problems, and discovers a possible explanation to satisfy a third. As a ground format for his book,[5] he supposes nineteen single sheets, folded down the centre like the sheets used in modern newspapers, and superimposed, sheet upon sheet, as in the latter. Such a book-form would provide thirty-eight pages in either half of the book, seventy-six pages in all. On these pages the Gospel is written in the following way: pp. 1-2 are blank; 3-16 contain cc. 1-4; 17-22 have c. 6; 23-26 have c. 5; 27-50 have cc. 7-12; 51-54 have cc. 15-16; 55-60 have cc. 13-14; 61-74 have cc. 17-20; 74-76 have c. 21. Each page approximates thirty lines, and each line thirty letters. (The pagination is Father Brinkmann's.)

[4] *The Chester Beatty Biblical Papyri:* The Gospels and Acts: Text, p. vi.
[5] *Op. cit.*, p. 66.

The purpose of such a distribution is clear: the same sheets carry chapter 6 (in the fore part of the book) and cc. 13-14 (in the second half); again the same sheets which have c. 5 on the left, contain cc. 15-16 on the right; hence the transposition of cc. 5 and 6 would cause a similar interchange of the later pairs of chapters. In order to manipulate the text so as to produce such a collocation, it was found necessary to leave the first two pages blank; if such a condition existed in the original book, it would seem as though the Gospel originally ended with c. 20. Later, c. 21 was added—as many actually think—as an appendix; and as no room remained in the original form, an extra sheet was added to the whole, the left fold of which would have no writing, the right fold containing the appendix on its two pages.

A serious difficulty, which the author freely admits, is the necessary coincidence of the opening of a chapter with the beginning of a page in six distinct places,—5: 1; 16: 1; 7: 1; 13: 1; 15: 1; 17: 1. While the difficulty exists also in Sutcliffe's reconstruction, which requires three such coincidences though divisions into chapters is of a rather late date, here the difficulty is doubled; actually, if we accept the author's page content of 900 letters, the difficulty grows even greater because the crowding required to accomplish the mechanical division occurs in the wrong place. Manuscripts tend to increase more toward the latter half, where fear of shortage of space produces a greater number of lines, or augments the number of letters to a line. But in the present reconstruction we have the earlier chapters, 1-4 (with approximately 13,300 letters) crowded into the same number of pages as the later chapters, 17-20 (which approximate less than 11,000 lines). However if the first two pages of the book were also used for the text (and the average of 900 letters to the page requires seventy-six pages of script, since there are approximately 70,000 letters in the Gospel), the first four chapters would balance the last five perfectly, and such crowding as would be necessary to accomplish the necessary division would occur in the right place; the section cc. 15-16 in the second half of the book, for instance, is about 900 letters longer than its counterpart in the first half (c. 5).

The type of book suggested by Father Sutcliffe could more easily solve the transposition of the later pairs of chapters in the same way as it proves the possibility of the first transposition.

More easily because the separate folds could be filled up from time to time with the grouped thoughts of the moment, and put aside, whereas in the other type of book the balancing of part with part seems so delicate as to demand foreknowledge of the approximate length of the whole work, and even of its parts, unless we imagine that the scribe was copying from another manuscript; in the latter case we should have to suppose that other copyists of the perfect manuscript made the same identical error of transposition, or that their copies disappeared without leaving a trace.

What benefit would derive from such a rearrangement of chapters as is suggested in the foregoing discussion? A smoother narrative, according to Father Sutcliffe (who is concerned only with the first inversion).[6] The following indications are noted by him:

1) At the end of c. 4 our Lord is in Galilee; at the beginning of c. 6 He crosses the sea of Galilee. In c. 5 He is in Jersusalem; in the opening verse of c. 7 we are told that He walked in Galilee and would not walk in Judea because of threats against His life; the transitional verse fits in smoothly after c. 5 in which there is reference (v. 16) to persecution, but seems rather banal after c. 6.

2) C. 7: 20-23 makes explicit reference to the healing on the Sabbath narrated in c. 5, and would seem to indicate but a short interval between the two events; if the chapters are separated by c. 6 there would be a long interval between the two.

3) The beheading of St. John the Baptist took place immediately before the multiplication of the loaves, according to St. Mark (and also, by inference, according to St. Matthew), c. 6; in St. John, 5: 35, to judge from the past tense used, the Baptist is already dead;[7] but the multiplication of the loaves is narrated in c. 6. Inversion of the two chapters would restore the chronological order. There seems to be likewise an allusion in 5: 45-47 to the remark of the people in 6: 14 to the effect that Christ is the prophet who has been foretold (by Moses in Dt. 18: 16).

4) St. John regularly mentions the various feasts by name, but in 5: 1 there is an unnamed feast; if c. 6 precedes, the difficulty vanishes because in the fourth verse of that chapter the feast is named; and elsewhere when he refers to a feast already

[6] p. 84.

[7] Some consider the allusion in the text is to St. John's *imprisonment.*

named he mentions is as " the feast ".[8] (It is because of this suggested identity of the feasts mentioned in these two chapters that Father Sutcliffe admits only three Paschs—2: 13; 5: 1; 12: 1—and holds a two-year public ministry.)

5) In the inversion of vv. 14-23 with v. 24 in c. 18, all the remarks concerning the high priest would be referable to Caiphas who was actually high priest, and v. 24 would be a perfectly natural introduction to the section.

With respect to the later transposition, between cc. 13-14, and cc. 5-16, the chief advantage would seem to be the greater naturalness of the concluding verse of c. 14 in relation to 8: 1: " 'Arise, let us go hence (14: 31).' When Jesus had said these things he went forth with his disciples . . . " On the other hand the difficulties which would arise from such transposition far outweigh this advantage. Tho Father Brinkmann endeavors to link up 12: 46-50 (" I am come as a light into the world . . . ") with 15: 1-2 (" I am the true vine . . . "), the former fits better with what precedes (vv. 35-36), whereas the intimacy of cc. 15-16 points to an audience not made up of the multitude (as in 12) but exclusively of the Apostles. And the references to the Paraclete (15: 26; 16: 7-11) in the later chapters follow more naturally upon the reference in 14:16, than the latter does upon the former.

In conclusion it should be stated that neither Father Sutcliffe nor Father Brinkmann claims more than possibility for the explanation given of a method of transposition of chapters. On the use of such a method, the English writer adds a word of solid worth (p. 105): " The instincts of the present writer are entirely against such reconstructions of the text, as being too exposed to subjectivism. But in the case under examination (namely, the inversion of cc. 5 and 6) the evidence seems too strong to be rejected." It is to be hoped that future reconstructions of the sacred text which will surely follow, will start with as solid a foundation of internal textual evidence as is present in the case discussed here.

[8] The article in the Greek text is not certain.

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Book Reviews

INSTITUTIONES SYSTEMATICO-HISTORICAE IN SACRAM LITURGIAM. Dom Dr. Philippus Oppenheim. O.S.B. Vol. II: Tractatus de iure liturgico. Pars I. Notiones generales et historicae. De legislatoribus liturgicis eorumque potestate iuris liturgici dicundi. Pp. xii + 233. Vol. III: Tractatus de iure liturgico. Pars II. De lege scripta et non scripta. Pp. 170. Casa Editrice Marietti, Torino, Italy. 1939. Prezzo, Vol. II, L. 12; Vol. III, L. 10.

These two volumes by Dom Philip Oppenheim, designed for study and reference rather than for reading, are an exposition of the philosophical and canonical basis of liturgy, with some varying emphasis on its historical development. The main thesis of the author is to prove that the Roman Pontiff is the supreme legislator in matters liturgical as he is the supreme guide in matters of faith and morals.

The first volume begins with the notion of worship in general, as growing out of the ontological relations between God and man. When this worship passes from the individual to the community, the necessity for authoritative regulation becomes apparent. In the development of this idea, the author leans heavily, though not without due credit, upon Callewaert's *Liturgicae Institutiones*. There follows an historical sketch of authoritative regulation of liturgy in the Church with accent on the early centuries. Heretical pretensions, arrogating the direction of public worship to secular princes or to private individuals, are next discussed, from the action of the Corinthians in lay deposing of priests, under Clement I, to the Protestantism of the sixteenth century and the Gallicanism of the seventeenth and eighteenth.

The supreme power of the Holy See in the regulation of the liturgy is next treated from the canonical and historical standpoint. Beginning with the action of Pope Clement I with Corinthians, just referred to above, and the Easter controversy of Victor I, there passes in review a procession of Popes who vindicated to themselves the sole right to legislate on liturgical questions: Siricius and Innocent, Leo the Great and Gelasius, Gregory the Great and Leo IV head the cortege, which extends to the days of Pius X and Pius XI. Having established the supreme power of the Pope and analyzed its exercise in the Roman Congregations, the author considers the limited jurisdiction of bishops and the rôle of councils, general and particular.

The second volume is a treatise "De Legibus," with reference to the Liturgy, expounding how the power, as explained in volume one, is actually exercised in the Church. Laws and precepts, rescripts and

privileges, are considered in the first section. Pontifical documents, first among which is the Code of Canon Law, in its relation to liturgy, furnish the next matter for treatment. The decrees of the Sacred Congregations, the rubrics and their obligation, and episcopal legislation are the subject of the next chapter. The concluding section, on Customs, *secundum, praeter*, and *contra Rubricas*, is worthy of special attention as a careful and thorough study of the question, with pertinent references to examples of various customs, from the canonical standpoint.

The volumes may, therefore, be recommended as desirable additions to reference works on the Liturgy, treating in detail the legal aspects of the subject which have received only incidental consideration in the treatises on liturgy with which we are acquainted.

VIRTUE AND VICE. A Year's Discourses. By the Reverend Clement H. Crock. Joseph F. Wagner, Inc., New York City. 1939. Pp. 312.

In 1935, His Holiness Pius XI, of happy memory, gave to the world an Encyclical on Preaching. A definite course of instruction was prescribed for all the parish churches of the world. The program was an extensive one, calling for systematic instruction in the Creed, the Sacraments, the Ten Commandments, Prayer, the Precepts of the Church, the Evangelical Counsels, Grace, Virtue, Sin, and the Last Things. Father Crock set himself to publishing works destined to help our clergy in this formidable task. The result has been the appearance, in rapid succession, of four books of sermons of which the present volume is the last. Our priests owe a debt of gratitude to the gifted author for his splendid coöperation in answering the Holy Father's appeal for more and better preaching.

Virtue and Vice is divided into six parts. The first treats, in six sermons, of the Precepts of the Church; the second, in thirteen sermons, of Prayer; the third, in eight sermons, of Virtue; the fourth, in three sermons, of Evangelical Counsels and Beatitudes; the fifth, in ten sermons, of Natural and Supernatural Wedlock; and the last, Occasional Sermons, contains fourteen discourses for various events. This last part varies from sermons for the feast of Christ the King to a tribute to mother on Mother's Day.

This bare enumeration gives a faint idea of the many treasures to be found in the work. The section on Wedlock is especially well done. No issue is dodged, and facts are presented both plainly and persuasively. May it be the good fortune of many congregations to hear sermons such as these on a matter so important!

Some of the excellent features of the work as a whole may be mentioned here. There is an abundance of illustrative stories, both serious and amusing. The Old Testament is used far more widely than is usual to-day. Poetry, both sacred and profane, is used frequently and tellingly. There are useful footnotes, with cross-references to the author's treatment of related topics. Effective use is made of many recent Encyclicals; and mention is made of many recent events that help point a lesson. A bibliography and a handy index conclude the volume.

It may be ungracious to ask for more when we have received so much. Yet, two features would have increased even more the value of the book: the sources from which the poetry has been drawn could be indicated to help those interested in looking further; and more information should be supplied about the books listed in the bibliography than a mere listing by title, author, and number of volumes. These two features, however, are negligible when the work is viewed in its fulness, and we unhesitatingly commend this book to the busy parish priest who is looking for fresh and effective sermon material.

YOU'D BETTER COME QUIETLY. By Leonard Feeney, S.J. New York: Sheed & Ward. 1939. Pp. 220.

One has learned to be cautious when reading the publisher's opinions on the value of a book. On the other hand, it is fair to add that some writers do not disappoint the reader. The publishers, no doubt, know their public. But there are some of us die-hards who prefer our own tastes. We may, or may not like what the public likes. We recognize also that the public might not reply in harmony to our own preferences.

Father Feeney always delights the present reviewer, who owns to a complacent leaning to that quality named pride in regard to this American writer. To that degree the reviewer is in line with the publisher's opinion. Among scribes, Father Feeney is first-rate. Among theologians, he might not be placed on the "must" list. Among poets ("I speak as one less wise"), his reputation is said to be secure. Among humorists, the verdict is: Give use more of the same.

One experiences difficulty in attempting to evaluate this book for such as read the REVIEW. To be sure, they have a sense of humor, and having this, they will relish the book. It is impossible to tell them what the book contains, except to state that the author keeps the reader within earshot of the voice of God in every line. Three sketches open the book. The publisher thinks the sketch about the Alps and Azores to be one of the funniest he ever read. The reviewer

begs to disagree. Try your funny bone on the third. The reviewer missed the point in the first.

After the "Sketches" come five "Outlines". The author most likely intended to keep the reader guessing as to the reason for such a heading. The reviewer won't attempt to guess. He says simply: Read them all. Two adjectives, exquisite and beautiful, apply to the first. In the second, Barbara possesses an unusally wide vocabulary. The fourth might have been omitted, though the publisher boosts it above the Empire State Building. It is mysterious, as befits the infinitude of the subject. We should page St. Athanasius himself for any such Outline on the Trinity. I am not sure that he would freeze out St. Patrick with ice, then duck him in water and finally give him a Turkish bath. At least St. Patrick's comparison of the shamrock lasted some centuries. I imagined that Father Feeney, being a poet, would cling more to the Holy Spirit as the Love of the Trinity, proceeding by way of will. I get mixed up when I attempt to think of that "Thinking" as such. And it might have been better to leave out the Jesuits in the matter of nature and person. Nevertheless, the reviewer says: Read the one on the Trinity.

Six "Notes" conclude the book. They are essays, delightful and solid. The application of "thoroughbreds" in the book, may not please everybody, but let it be added that the author trots out many thoroughbred sentences. Better still, note the spiritual tone and touch on every page. The book is excellent because of beautiful thoughts beautifully expressed.

A HISTORY OF THE EXPANSION OF CHRISTIANITY. Volume III: Three Centuries of Advance, A. D. 1500—A. D. 1800. By Kenneth Scott Latourette. Harper and Brothers. 1939. Pp. ix + 503. With Five Maps.

The author of these pages is attempting a task of no mean proportions—to write the long process of the spread of Christianity. In his first volume of the present series (which is to embrace six or seven volumes when completed) Dr. Latourette dealt with the beginnings up to 500 A. D. In the second volume he treated of the years 500 A. D. to 1500 A. D. The third volume, our present work, covers the years 1500 to 1800. Later volumes are to cover the nineteenth and twentieth centuries and to give an analytic review of the whole.

This is obviously an undertaking that requires a careful preparation. The present writer has held since 1921 the Professorship of Missions at Yale University and has apparently devoted himself to earnest study during that time — witness the polyglot bibliography (pp. 458-485), of which good use is made in the body of the work.

After a general introduction which furnishes the historical background and indicates the characteristics of this age, the author launches forth into fourteen specific chapters which discuss missionary attempts in the various parts of the world. His task is made even more extensive by his inclusion of non-Catholic, as well as Catholic, missionary activity. Throughout this part, numerous references are made to leading authorities both Catholic and non-Catholic. These works have been well digested before being brought into use in the individual chapters. The last part of the book (Chapters XVI-XVIII) discusses the effect of Christianity upon its environment, the effect of the environment upon Christianity, and concludes with a " Retrospect and Prospect ". This part is a difficult one to arrange, and we are not surprised to find that the last three chapters are somewhat less valuable than the earlier parts of the book. This does not imply that the author's attempt here has been negligible, but we consider it to be more open to discussion than are the preceding chapters with their wealth of factual information.

On the whole, the work is a reliable account by a dispassionate historian. We are convinced that the author has conscientiously endeavored to give an objective presentation of the subject. He has not limited himself to the authorities of any one of the opposing camps, but has made a search in most of the important publications that would throw light on the material. We say " most," because we should have liked to see use made of the *Dictionnaire d'Histoire et de Géographie Ecclésiastique*, of *Lexikon für Theologie und Kirche*, of Pourrat's work on Christian Spirituality. Mention might have been made in the bibliography of the standard works on members of religious orders who were so important in the missions; we refer to such works as Sommervogel, Quétif-Echard, Ossinger, and Wadding. The *Revue d'Histoire Ecclésiastique* also could have been mentioned for its excellent bibliographies on this topic. Lea's works are hardly to be considered as " standard " (p. 472), and, in this connexion, reference should have been made to the excellent articles on Penance by Amann in the *Dictionnaire de Théologie Catholique* and to the works of Galtier. Perhaps it is too kind to state (p. 18, note 12 and *passim*) that Heimbucher's bibliographical notes are excellent since several important monographs are ignored in that work.

Space does not permit us to enter here into a long discussion of the author's explanation of some of the facts which are stated throughout the work. Suffice it to say that at times the presentation of facts is superior to some of the explanations given of those facts.

These criticisms, however, are not intended to belittle so useful a work. We do not wish to close our review without stating that this book reflects credit upon both its author and publisher. Dr. Latourette

is quite evidently a capable scholar who has made a gigantic and praiseworthy effort that has resulted in a real contribution for students of the subject. No student of the history of missions can afford to neglect this excellent synthesis. Surprisingly few misprints have been noticed despite the use of many languages in the footnotes and bibliography.

SAINT VINCENT FERRER. By Henri Ghéon. Translated by F. J. Sheed. Sheed & Ward, New York. 1939. Pp. xv + 190.

A portrait by Henry Ghéon of one he knows and loves among the saints is always welcome reading; and the present volume fulfils that expectation. M. Ghéon sees in this glory of the Friars Preachers, whom he describes for us, a saint for our own times, and the reader will be bound to feel that it is so indeed. The singleness, the splendor, and above all, the power of the apostolic life shine forth clearly here, and the crowds whose lives are for a moment touched and forever bettered by this relentless, humble, eloquent Angel of the Judgment are truly very like ourselves—we belong with them at his feet.

The wonder of those miracles God wrought through him in all men's sight grows on us as it did on them, while we pass rapidly over the course of his amazing twenty years' march through the length and breadth of Spain and most of France. He speaks in his native tongue. We understand him through our own which he does not know. Twenty miles away, a monk in a steeple copies down what the saint is saying as he says it; Vincent tells us of it, and the monk has his manuscript to show. Even the humor with which God, too, spices His works for our sake sparkles from among the portents that bear overwhelming testimony to the reality of the Judgment.

DE PRIVILEGIIS ET DISPENSATIONIBUS. Commentarium Lovaniense in Codicem Iuris Canonici. Vol. I, Tom. V. By A. Van Hove, J.C.D. H. Dessain, Mechliniae—Romae. 1939. Pp. xix + 466.

A commentary by Professor Van Hove is always welcome. Any canonist who appreciates a sure historical sense coupled with a fine grasp of detail will welcome the completion of the first volume of the Louvain Commentary on Canon Law. The volume on Privileges and Dispensations is the fifth section to appear, and it continues the same high standard found in the parts published earlier.

Professor Van Hove is always careful in his analysis of concepts. He is exceptionally careful in his analysis of the concept of privilege. This is a difficult topic where a desire to retain a traditional definition

clashes with the varied use of the word " privilegium " in the several parts of the Code. Earlier authors had tried with doubtful success to harmonize these various uses. Genus and specific difference had been employed with all the dexterity of a philosopher. Yet a definition that might fit all cases eluded the canonist. Professor Van Hove cuts through all this with the statement that it is better to refrain from giving a definition applicable to all cases. This is a simple solution. Perhaps it is the best.

In his commentary on the various canons, Professor Van Hove's work is very good. But the treatise on oral privilege is rather short. A few more pages of explanation might well have been added. In the section on dispensations there is an excellent review of the controversy concerning the power of bishops over the general law of the Church. This is a fundamental idea and must be appreciated before the canons on dispensation can really be understood. Students who have not had a course in Public Law will find this treatise of great value.

While his commentary on the canons in title VI of the first book of the Code is uniformly satisfactory, Professor Van Hove's judgment regarding dubious cases is at times influenced more by discretion than by canonical principles (cf. p. 347).

As mentioned above, Professor Van Hove's latest publication completes his commentary on the first book of the Code. We now possess possibly the best work on these important canons.

PERSONALITIES OF THE OLD TESTAMENT. By Fleming James. The Hale Lectures. New York and London, Charles Scribner's Sons. 1939. Pp. xvi + 632.

The aim of the present book is to describe the life and achievements of Israel's great leaders and to appraise their contributions to Israel's religion—a task of no small proportions. As is to be expected, the list is rather long—Moses, Josue, Deborah, Gideon, Samuel, Saul, David, Solomon, Elias, Eliseus, the Yahwist, Amos, Osee, Isaias, Micheas, the Deuteronomists, Jeremias, Ezechiel, Second Isaias, Aggeus and Zacharias, Malachi, the priestly writers, Nehemias, Esdras, the Chronicler, the wise men of the Book of Proverbs, the writer of Job, Qoheleth, and the writer of the Book of Daniel. The study of each of these persons is prefaced with a careful consideration and evaluation of the sources of our information regarding each person. This is followed by a graphic description of his or her career, ending with an estimate of what he or she contributed to the progress and development of the Hebrew religion. The author has added an extensive bibliography, chiefly in English, arranged according to subjects, a series of uncolored

maps, and an index both of scriptural texts and of names and subjects. In the main the book has been carefully planned, and its execution is methodical, scholarly, yet quite readable.

The author's general tendency to accept rather than to reject the accounts found in the Bible is commendable, but he does not carry it far enough. He finds errors, legends and other unreliable data in the sacred books. This rests ultimately on his rejection of strict biblical inspiration and inerrancy. If God is not the Author of the Bible in the strict sense, it should occasion no wonderment at all to find errors cropping up in a collection of so many books written over such a long period of time.

The foregoing list of Old Testament personalities studied by the author gives a fair idea of his orientation toward the problems of authenticity and date of composition. He denies entirely the Mosaic authorship of the Pentateuch, finds in it four strands of narrative and other material, and with Wellhausen dates the earliest (J and E) c. 850-750 B. C., although he admits that they contain material that goes much further into the past. Second Isaias was written by some unknown author toward the end of the exile. Nehemias precedes Esdras. Daniel was written in the Macchabean period (c. 165 B. C.).

In his evaluations the author at times shows little sympathy for customs and conceptions that in our enlightened, liberal era seem primitive and barbarous, e. g. the herem or ban (pp. 51, 91, etc.), the narrow nationalism of Isaias and of the Deuteronomists (pp. 263, 296), Esdras's harshness in breaking up marriages with non-Jews (p. 477), etc. He fails to take into account the actual role such measures played in preserving the purity of the Hebrew religion. The history of the Jews gives ample proof that association with pagans led to a breakdown of true religion among the Jews.

Finally, the reviewer misses a chapter or two on the patriarchs, especially Abraham, the real founder of Hebrew monotheism.

VITAL PROBLEMS OF CATHOLIC EDUCATION IN THE UNITED STATES. By Faculty Members of The Catholic University. Edited by Roy J. Deferrari. The Catholic University of America Press, Washington, D. C. Pp. 231.

The present volume contains the fourteen "Jubilee Lectures on Catholic Education" which were delivered during the Catholic University of America Summer Session of 1939. The titles and authors are (1) Catholic Education and Non-Catholic Philosophies, Rev. Geoffrey O'Connell; (2) Catholic Education and the Approving Agencies, Roy J. Deferrari; (3) Catholic Education and the National

Catholic Welfare Conference, James E. Cummington; (4) Catholic Education and the Elementary School, Rt. Rev. John R. Hagan; (5) The Catholic Church and Secondary Education, Rev. George Johnson; (6) The Catholic Contribution to the American College, Very Rev. James M. Campbell; (7) Catholic Education and the Graduate School, Martin R. P. McGuire; (8) Catholic Education and Theology, Rt. Rev. John M. Cooper; (9) Can We Improve our Teaching of Religion?, Rev. Felix M. Kirsch, O.M.Cap.; (10) Catholic Education and Psychology, William D. Commins; (11) Catholic Education and Science, Karl W. Herzfeld; (12) Catholic Education and the Social Sciences, Rt. Rev. Francis J. Haas; (13) Catholic Education and Professional Nursing, Sister M. Olivia, O.S.B.; (14) Catholic Education and Law, Brendan F. Brown.

The same general plan has been followed in each lecture. The author presents a brief historical background for his topic, gives a thorough treatment of the existing situation, and suggests as concretely as possible ways and means of meeting difficulties and of making definite progress. Moreover, a conscious effort has been made to see each problem, not as an isolated phenomenon, but in its relation to other problems and to American life as a whole.

The lectures are not to be considered as belonging to the eulogistic variety so common in jubilee celebrations. They are frank and critical in tone—in fact, so frank and critical in some cases as perhaps to arouse the ire of certain readers. The discerning reader will perceive that, however severe may be the criticism, constructive suggestions for improvement are always offered, and that there is a genuine spirit of faith in and love for Catholic education. One cannot help feeling as he reads these lectures that each problem has been dealt with by a competent specialist who has given ample time and thought to his subject.

The volume is recommended to the clergy and laity as one of the most stimulating and thought-provoking books in the field of Catholic education of recent years.

Book Notes

The 1939 edition of the *Martyrologium Romanum* is an excellent piece of typographical work. New and large type on an excellent grade of paper make for a pleasing and readable page that will appeal to those who must read the Martyrology in public. The new edition contains complete indices of saints and places, and the *Tractatio De Martyrologio Romano Caesaris Baronii* and the Apostolic Letter of Pope Benedict XIV *De Nova Martyrologii Editione* are also included. The explanations, rubrics and the *lectiones breves* are printed in the same large type as the text, which is another welcome feature. This latest edition is worthy of high recommendation. (Turin, Domus Editorialis Marietti; pp. cxi + 678. Price, 25 lire.)

Father Hugh Blunt's latest book is *Mary's Garden of Roses.* It is a series of essays on the fifteen mysteries of the rosary, to which is added a prologue and an epilogue. The prologue is an appreciation of the devotion, and in it the author traces some of the history of the "beads." The epilogue, "Rose-crown for Mary," tells the popularity in all ages of devotion to the Blessed Virgin. Theologians, poets, painters and saints have sought to describe her, and the Church has given Mary many lovely titles, but her clients are ever eager to learn more about her although they realize that they can never truly know her until they attain heaven. Father Blunt brings out all this in his skilful blend of narrative and meditation, with its colorful style and rich spiritual content. (New York, P. J. Kenedy & Sons; pp. 239.)

A new and revised edition of Father Francis Ter Haar's *De Occasionariis et Recidivis* is announced by Casa Editrice Marietti, Turin. (Pp. xv-455; Price, 35 lire.) The book has proved its worth to pastors and confessors as well as to students, and the new edition will undoubtedly promote the author's popularity. The author has continued to treat the matter from a practical as well as a theoretical point of view.

The interest attached at the present time to the works of St. Augustine may be inferred from the number of translations and commentaries that have appeared in recent years. The Augustinians of Paris are preparing an edition of the complete works of St. Augustine in ten series, of five to twelve volumes each. Thus far, three volumes of the first series have been published; the last to appear being *L'Ascétisme Chrétien.* The translation, introduction and notes of this volume are by Father J. Saint-Martin, A.A. After an introduction which gives some excellent commentary on the works of St. Augustine, his philosophy and theology, the author presents the Latin and French texts of De Continentia, De Sancta Virginitate, De Bono Viduitatis, and De Opere Monachorum. The publisher has used a good grade of paper and a clear type face, so that the 18mo. volume is easily read. The editorial work is carefully done, and the translation, while not literal, keeps to the thought. A number of typographical errors appear, particularly in the citations. (Paris, Desclee, De Brouwer & Cie.; pp. 563; price 32 fr.)

In the Saint Michael's Mediaeval Studies, Sheed & Ward (New York; pp. xiii + 113) present Dr. Emmanuel Chapman's *Saint Augustine's Philosophy of Beauty.* Dr. Chapman sets himself the task of answering in the saint's own words the answer to the question, "Do we love anything but the beautiful? What then is the beautiful, and what is beauty?" (Conf. IV, XIII, 20). He divides his study into five parts. The Experience of the Beautiful, The Esthetic Constituents, The Nature of Beauty, The Judgment of Beauty, The Meaning of Art. He has gathered the numerous references in St. Augustine's works to the principles of beauty and art, and welded them into a logical and illuminating whole. Dr. Chapman's monograph is no imitation of Dr. Svoboda's *L'Esthetique de S. Augustin,* as the latter was concerned primarily with texts and sources. Notes and citations are gathered in convenient form in the back of the volume. In his Foreword the author states that the intellectual climate of today is ready for St. Augustine's contribution to esthetics. This monograph should help to scatter the seed.

Our Sunday Visitor Press (Huntington, Indiana; pp. 218; price 50c) has published the Report of the Bishops' Committee sponsoring the National Organization for Decent Literature under the title *The Drive for Decency in Print.* The booklet not only explains the purpose and the methods of the Organization, but gives an account of the progress made, the names of publishers coöperating, and the law and its application regarding indecent publications. Pastors will want a copy of the book for their shelves, and to show parents in order to enlist their coöperation in this very necessary drive.

The second volume of Father Joseph Guenechea's *Principia Iuris Politici* has appeared, and it is quite up to the fine standard set by the first volume. The chapter headings are Conspectus generalis legis, Effectus et species legis, Legum modernarum elaboratio, Potestas executiva, Ministri et officiales publici, Relationes iuridicae officialium inter se et cum statu, Servitia publica, Protestatis iudicialis structura, Tribunalia peculiaria, Cautiones et praesidia iurium individualium, Praesidia et cautiones iuridicae iurium individualium, and Praesidia et cautiones iuridicae iurium individualium.

The two volumes of *Principia* offer Catholic college students and seminarians an excellent text on the subject. The presentation is logical, scientific and concise. The reader will be surprised at the amount of information contained and clearly expounded in small compass. The Latin style is clear and not too difficult for college students. (Aedes Universitatis Gregorianae, Rome; pp. 414; price 32 lire.)

Simple and charming are the chapters on prayer which make up *Pathways to God.* The author, the Rev. John Henaghan, is a missionary laboring in the Philippines. Archbishop O'Doherty of Manila has contributed a Preface. By the path of prayer we enter into the Holy of Holies, and, outside the Sacraments, prayer is the great means of obtaining grace. This is Father Henagan's theme, and even those who have read and thought much on the subject will find some new thoughts, or old ones put in a fresh manner. The book should help the reader to see our Lord more frequently and more clearly in the ordinary affairs of everyday life. (St. Columbans, Nebr., St. Columbans Foreign Mission Society; pp. 147; price, $1.10.)

White Wings and Barricades is a story of peace and charity in a period when the world was full of strife and turmoil. It is the biography of Sister Rosalie, a French Daughter of Charity, and tells of her service to the poor during the Revolution of 1830 and the insurrection of 1848. To Sister Rosalie these were only events that made more difficult her work for the poor and afflicted. The book is translated by a Daughter of Charity from the French Celine Lhotte and Elizabeth Dupeyrat and is in the usual style of such biographies. It cannot be recommended as good biographical writing, but it tells an interesting, even thrilling story. (New York, Benziger Brothers; pp. ix-178.)

The Shanghai Catholic Radio League, 235 Rue Bourgeat, Shanghai, China, has issued a collection of twenty lectures presented under the auspices of the League during the past year. These were the first Catholic radio sermons broadcast in North and Central China. The little volume is titled *The Catholic Philosophy of Life,* and embody the fundamental points of Catholic doctrine. Directed to a large and varied audience, the lectures are simple, direct and objective. American preachers will find points that will be helpful in preparing sermons for non-Catholics. This is the first volume of what is hoped to be a regular series. (Pp. viii + 196.)

Methods of Teaching Religion in Elementary Schools, by the Rev. Paul Tanner and Dr. Edward Fitzpatrick, is a professional book for teachers in the elementary schools. It begins with a chapter on the supernatural aim of Catholic education and its effect upon the life of virtue in the individual and the Christian renewal of society. Consideration is next given to the construction of a curriculum and method in teaching religion. This is followed by a discussion on text books, manuals and supplementary aids. After a short article on the pedagogy of questioning, the teaching of bible history, church history and liturgy and instructing for

Confirmation and Holy Communion are taken up. Teaching the child how to pray and to form good habits is given considerable attention. An outline on the importance of the home in religious education is all too short and does not really come to grips with what is probably the chief obstacle to the successful teaching of religion. Three appendices give the late Holy Father's Encyclical on teaching Christian Doctrine, the decree on Indulgences granted to teachers of Christian Doctrine, and the decree on the promotion of Catechetical Instruction.

The authors present their material clearly and logically. It is a manual that will be of real assistance to the teacher of Christian doctrine. (Milwaukee, The Bruce Publishing Co.; pp. viii + 217.)

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